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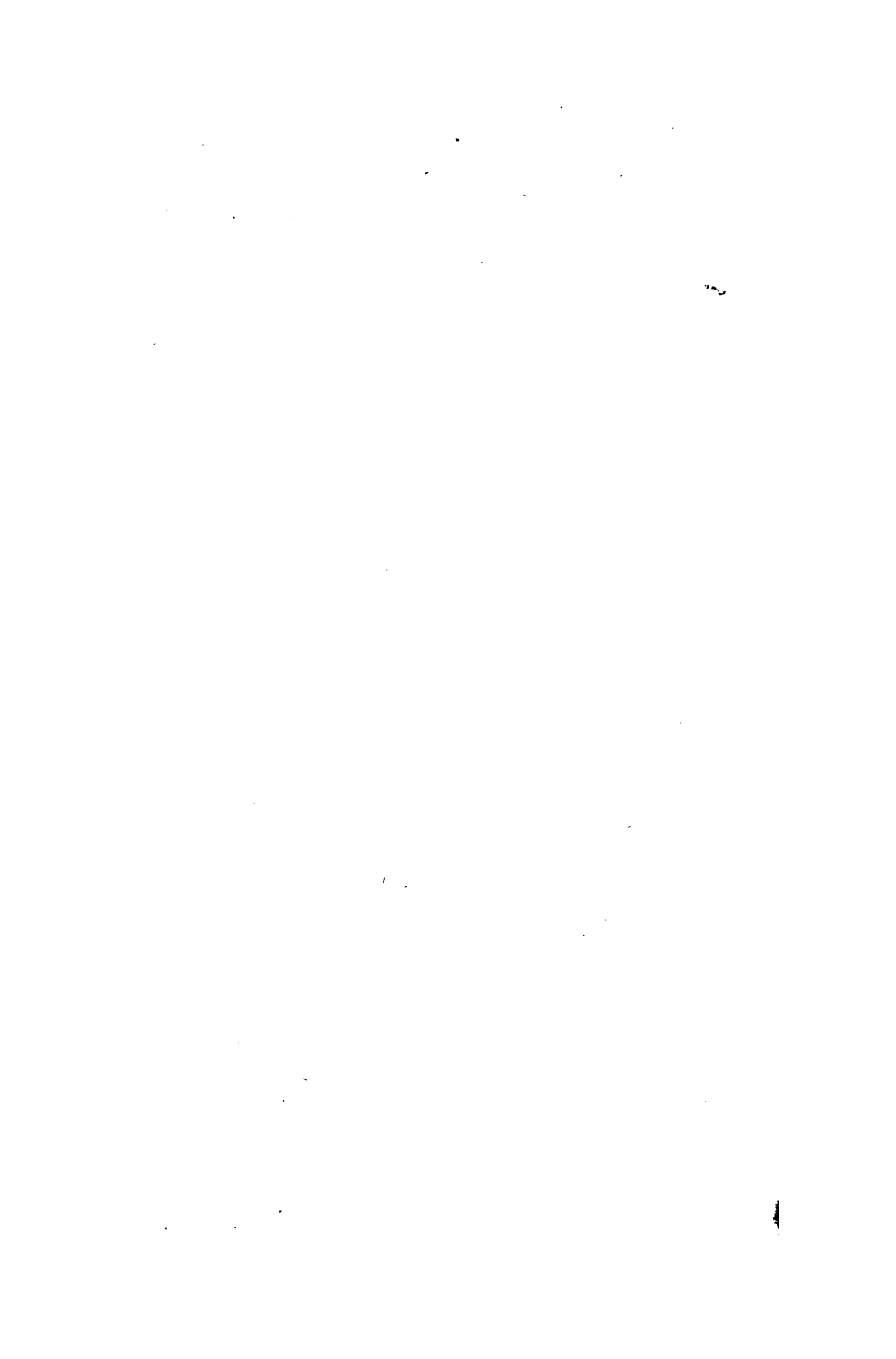


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HERON-ALLEN.







A
SPECIMEN
 OF THE CONFORMITY
 OF THE
EUROPEAN LANGUAGES,
 PARTICULARLY
THE ENGLISH,
 WITH
THE ORIENTAL LANGUAGES,
 ESPECIALLY
THE PERSIAN;
 IN THE ORDER OF THE ALPHABET:
 WITH
NOTES AND AUTHORITIES.

Nonnulla sunt vocabula quæ Græci à Persis, aut aliis barbaris, Latini à Græcis, nos à Latinis accepimus. Hen. Stephanus, de Latinitate falso suspecta.

Geram tibi morem, et ea quæ vis, ut potero explicabo: nec tamen quasi Pythius Apollo; certa ut sint et fixa quæ dixero; sed ut homunculus unus è multis, probabilis conjectura sequens. Cic. Tusc. Disputat. lib. i. c. 19.

کما سہی طلبہ

— — velut inter atras
 Stellula nubes.

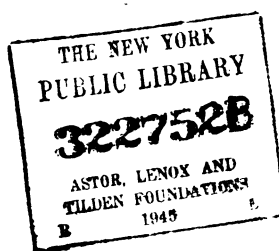
BY STEPHEN WESTON, B. D. F. R. S. S. A.

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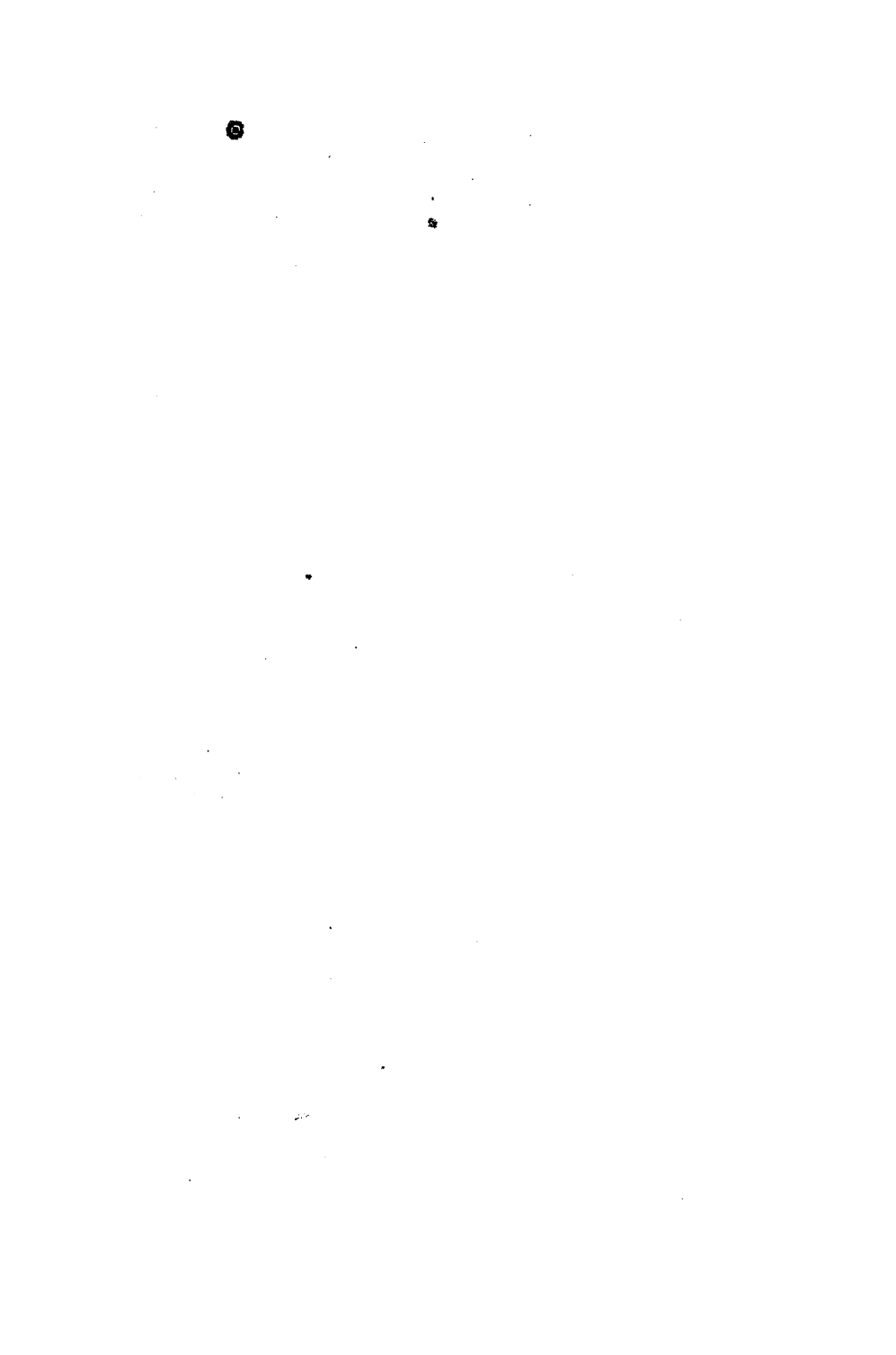


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THE Additions to this Second Edition, afford further Proofs of the Conformity of the Arabic and Persian with the European Languages. Conformity and Etymology are not strictly the same Things ; and, therefore, Objections made to the one do not apply to the other. Etymology is the Descent or Derivation of a Word from its Original ;

or, as it is called by Quintilian, *originatione ejus*. Conformity is the resemblance of one Word to another, having the same radical Letters in the same Form. In Etymology you trace a Word to its Source, in Conformity you see the Likeness, but cannot always show its Descent. The Persian Words, however, in the English Language may be accounted for by the Intercourse between the Goths and the Persians, and the Arabic terms have come to us through the Saxons, of which *wittina gemot* is one among many notable instances. This cannot be denied; and, therefore, must rest on a solid foundation. But whether there be any ingenuity in discovering English Words in Oriental Languages

languages is not for an Author to say when the Question is about his own Work ; but so much he may say, that the Research, no doubt, will contribute something to show the Existence of an Original Language.



PREFACE.

WE have long been in possession of a number of words in the English language, domesticated among us, without knowing whence we had them, or suspecting that they were not our own; and if, at any time, we supposed, from an ignorance of their origin, that they did not belong to us, we were completely unable to say how we came by them; and, although Persia and Arabia

b

have

have greatly contributed to enrich our Vocabulary, we have remained utter strangers to what people, or country, our acknowledgements have been due for such an accession of wealth.

The appearance of Teutonic words in the Persian language was long ago noticed by Marcus Zuerius Boxhornius, in a letter to Nicholaus Blancardus, in which he is of opinion that the Persians and Germans are derived from the Scythians, as from a common ancestor, and that of course their language is one and the same thing *. Many learned men, such

* This idea, however, is very different from the opinion of Sir William Jones, who apprehended, that Iraun, or Persia, was

such as Morhoff, Muhl, Saumaïse, Olearius, and Braunius, have thought that the German and Persian languages were much alike. Leibnitz also in his *Miscellanies*, p. 152, says the same thing.

was the country from which all the nations of the earth derived their origin, it being, according to him, the place whence people first migrated in all directions; and in which migrations they of necessity carried their language. He supposes "that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend and Parsi, as well as of Greek, Latin, and Gothic."—"The Saxon chronicle, I presume, (says Sir W. Jones), from good authority, brings the first inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia," &c. Vid. *Asiatic Researches*, vol. II. pp. 64, 65; and *Flowers of Persian Literature*, pp. 46, 47.

Lipfius, in his epiftle to Henry Schott, in Cent. iii. ad Belgas Num. 44, has a lift of thirty-five words which are the fame in Perfian and German. See Burton's Remains of the Perfian Tongue, publifhed by Von Seelen, Lubecæ, 1720, p. 117.

Andrew Muller has written on the fame fubject. Scaliger fays, in his Epiftle to Pontanus, " One thing cannot be more unlike another, than Teutonifmus linguæ Perficæ, in which language, neverthelefs, I find fader, moder, broder, tochter, but it is by no means neceffary that the Perfian fhould be the fame as the Teutonic, becaufe certain words in both are written and pronounced alike ;

alike; you may as well say the Arabic and the Spanish are the same, in which latter tongue there are Arabic words enough to make a complete dictionary. See Reinesius, tom. III. Var. Lect. c. 17, but particularly Hiller on the origin of the Celtic nations, in his comparison of Persian, Teutonic, Greek, and Latin, in twenty-one instances, in which he endeavours to overturn the opinion of Boxhornius, and his followers, that the Germans are derived from the Scythians. Tacitus says, *Ipso Germanos indigenas crediderim, minimeque aliarum gentium, adventibus, hospitibusque mixtos*; where Leibnitz remarks, that they are *indigenæ*; *vel aborigines* in no other sense than that in which *ignotum pro nullo habetur*, because

adventus eorum migrationesque omnem memoriæ historiam transcendunt. To this may be added the testimony of Herodotus, in his first book, that there were among the Persians Germans, who, with the Panthelæi and the Derusiæi, were all ploughers of the ground, and not of the tribe of the Pagasardæ, or Achæmenides, from whom the Persian monarchs were descended, but Germans, (foreigners, who came possibly to teach the Persians the arts of agriculture). I thought it necessary to say thus much by way of Preface to a small tract on the Conformity of the Persian with the English, and other European Languages, in which certain words are not only alike, but exactly similar, without pretending

~~standing~~ in all cases to determine the
question of priority :

For which he first, and which from
t'other spring,
(We cite them both) that's quite ano-
ther thing.

The presence of the old rough Teu-
tonic in the soft modern Persian, wears
at best but an incongruous appearance,
like a rustic speaking the language of the
court, or the barbarous names of Ceol-
wolf and Tatwallin in the harmonious
images of *Ælla*. The presence also of
oriental words in our language has its
inconvenience, and is sometimes the oc-
casion of one thing being mistaken for
another,

another, owing to the pronunciation given to the foreign term agreeing so exactly with that of the native, as to the ear to make them but one, and the same word.

I do not think myself under any obligation to show, how, or when any Oriental word came into our language, more than buzzard in Arabic, or koofa in Shanscrit *,

* Koofa-grafs held sacred by the Bramins. See Mr. Wilkins's Heetopades, p. 14. note 27. In English couch-grafs, *triticum repens*. Cufha, pronounced more correctly *cufā* with a palatials': a grafs held sacred by the Brahmens from time immemorial. It is the *poa cynosuroides* of Dr. Kœnig. See Asiatic Researches, vol. III. p. 255.

or

now hanfa means a domestic bird that is well known by that name to the English in the East Indies, is found in the Ava language *, and is the symbol of the Birman nation, and originally a term in Hebrew † for the bird by which others are taken. Further I take heronshaw, or heronshaw, not to be a heron, but a heronry, a place where herons breed, as Johnson explains it. Heronshaw is heron-wood. Shaw is a wood, or thicket. The shaw, a wood near

* Henfa a goose, the symbol of the Birman nation. See Symes's Embassy to Ava, vol. III. p. 370, 8vo edition.

† יֵאֵת הַנֶּזֶף et Accipitrem. Leviticus, c. 14. v. 16. נֶזֶף some species of hawk. Hentza the hawk.

Newbery,

Newbery, shaw-house, the house in the wood. If this be true, then hernew, or heronew, is an improper term for a heron.

I do not think myself under any obligation to show, how, or when the word, that I would substitute for hernew, came into our language, more than buzzard in Arabic, or koosa in Sanscrit *,

* Koosa-grass held sacred by the Bramins. See Mr. Wilkins's Heetopades, p. 14. note 27. In English couch-grass, triticum repens. Cussha, pronounced more correctly cusā with a palatal s': a grass held sacred by the Brahmens from time immemorial. It is the poa cynosuroides of Dr. Koenig. See Asiatic Researches, vol. III. p. 255.

Or nag, or rava*, or any other of foreign extraction, now settled and domesticated among us. Conquest and commerce were the great channels through which the language of the Goths passed into Persia, and by which the terms of the English are current all over the world †.

It has been the fate of the Eastern languages to be misunderstood in Europe. We have more than one instance of this in Aristophanes. In the Achar-

* Nag is a horse in Sanscrit, rava a cry. Nag bance is the snake's tongue.

† Mr. Swinburn in his Travels, in 1783. in Sicily, has given a list of thirty-eight English words in use at Bova and Reggio in Magna Græcia.

nenses,

nenſes, the name of the Perſian ambaffador is ſadly mangled and wretchedly interpreted, as if Pſeudartabas was ſo called, becauſe derived from Ἀράβην, a Perſian, and Egyptian meaſure : this is the more extraordinary, as the right word is given in the Aldus edition, and the Venetian of 1542, and wants only to be written with an omicron, inſtead of an omega. The Invernizi manuſcript gives Pſeudartaba---ban, v. 91. and 99. and at v. 99. the editio Princeps, and 1542, ψευδαρσώβα, which laſt is nearer the truth than ψευδαρτάβα, but they are neither of them correct. The ambaffador is called the king's eye*, which his name expreſſes ;

* עֵינָהּ in Hebrew is brachium, et ancilla, becauſe ancilla, or hand-maid, is the arm of her

expresses; شاه دارا زاب Shah Dara Zab, or as the Greeks pronounced it, $\psi\epsilon\upsilon\delta\alpha\rho\acute{\zeta}\acute{\alpha}\beta\alpha$, corrupted into Pseudartaba. The word means, the eye of the lord, the king, $\delta\ \beta\alpha\sigma\iota\lambda\acute{\epsilon}\omega\varsigma\ \delta\phi\theta\alpha\lambda\mu\acute{o}\varsigma$.

Zab is a fountain and an eye; عين is an eye in its first sense, and a fountain in its second, because the eye is fons lacrymarum, et rivus; thus چشم chessm is an eye, and a cup, because it holds the tears.

I wish I could make out the ambassador's words in answer, v. 100, to the

her mistress. See Exodus, cap. ii. v. 5. The distinction between the meanings is by the diacritical point dagesh in mem, for when it is raphated, that is aspirated, it signifies handmaid.

order

order given by the herald to explain to the citizens, for what purpose the king of Persia sent him, as satisfactorily, as I have restored his name.

In the third scene of the first act *ψευδαρζάδας* having been introduced to the council by the herald opens his commission in the following words :

Ιαργαμάν ἐξαρχὰν ἀπισσονασάτρα.

Upon which the herald asks Dicæopolis, if he understands what the ambassador says. "Not I, faith," replies Dicæopolis. He says, "that the king will send us money," adds the herald, and turning to Pseudarzac, bids him lay more stress on the word gold. The ambassador speaks again, and Dicæopolis asks, what

what he says now. The herald explains, and Dicæopolis rejoins, " I do not think so, get you gone, I will ask him myself;" upon which he addresses the ambassador: " Will the great king send us money?" The ambassador makes a sign, which Dicæopolis interprets " No;" and adds, " then we have been deceived by our legates?" The ambassador nods assent, after the manner of the Greeks.

Dr. Wahl and Monsieur Anquetil, seem to explain the words of Pseudarzac, as if the true meaning of them were given in the herald's translation :

Περίψειν βασιλέα φησὶν ἡμῖν χρυσίον.

" He

“ He says the king will send us money.”

Whereas the ambaffador declares he said no fuch thing.

Dr. Wahl, however, goes on to tranfcribe in Perfian what Pfeudarzab has said with his own interpretation, “ Afferent nobis ex arce regia opes ;” and this remark, “ Wir werden deutlich gewahr, daß die Worte Artebans fich noch immer im neuperfifchen finden n‘amlich.”

یارد مان از ارک شاهانه فرونترا (فراندرا)

This is a tranflation into modern Perfian of the Greek words the herald gave to the ambaffador, with additions and variations

riations, without which, perhaps, they are not to be interpreted at all ; but, be their meaning what it will, it can never be “ *afferent nobis ex arce regia opes,*” for the reason already assigned.

Herr. Anquetil, says Wahl, lo‘ft also auf, that is, difengages it, or as the painters fay, brings it out thus, Iarad man atchſchetran afzunatra (chſchetran a rege w‘are zendifch).

Theſe learned Orientaliſts obſerve, that *sa* in the laſt word, and *iarta* for *iarat* are miſtakes of the tranſcribers, and Mr. Wahl makes the concluding letters to be *دارا فرانش* opes, pecuniam regiam.

I shall now give my own reading,
and the interpretation of it.

Iarta man $\epsilon\chi\alpha\rho\epsilon\chi\alpha$ na piflon as atra.

اورده ام من جذر نا فزون از دارا

Awurdé am men jezer na fizun az dara.

I, the ambaffador, have brought no
money from the king.

Fizun means increafe, abundance,
wealth, money; from فزودن fizuden, to
increafe and multiply, and hence comes,
or vice verfa, پیس pyfe in the Hindu-
wee language. Mafih, in Arabic, is no
money; whence we have our words at
cards

cards of fish, and counters *, that is, money and counters.

Aur or awur, is represented by Iar ; dé am, by tam ; d being changed into t, and é am coalesced. Δ complains in Lucian, of having been robbed by the Athenians, of ἐνδελέχειαν, for they say ἐντελέχειαν.

To make men we only repeat the *m*.

Εξαρχα is attice for εσαρσα or jezarfa.

* Warton says, vol. II. p. 316, that the Arabians invented cards, which they communicated to the Constantinopolitan Greeks, from whom cards came to England, and the Western parts of Europe during the Crusades.

Az atra for az dara according to the Chaldean mode, which makes dar אטר and ار خدا, dar choda, Atergatis. See Reland, p. 142. Differt. iii.

As to the chronology of this transaction, it is easily settled, as we are in possession of two points, the date of the play, when acted, and the death of Artaxerxes Longimanus. The former was in the third year of the 88th Olympiad, and the latter in the 424th year before Christ, or in the 4th year of the 88th Olympiad, and the seventh of the Peloponnesian war, the year after Aristophanes brought out the Acharnenses. During the life-time of the powerful Ardesfir Diras Dost, the length of whose hand
the

the Athenians had felt to their cost in Egypt, the poet was not afraid to raise a loud laugh at the expence of the great king's ambassador, by bringing him on the stage, all eye.

There is a Persian word in the title of Chosroes the Second, which I have seen followed by (Genii) between hooks, as if this was the meaning of it, and it signified Demons. Now there are Genii, the Soors, and Affsoors of India for example, to which, the word in consideration *ἄσωνας* has some resemblance ; but we want a Persian term.

The title of Chosroes before his letter to Bahram has all the pomp and prodigality

gality of the Eastern sublime. Chosroes, King of Kings, Lord of Lords, Prince of peace, salvation of men; with God immortal, among men a glorious divinity; an illustrious conqueror, rising with the sun, giving eyes to the night, of noble descent, hating war, gracious to all, ὁ τοὺς ἄσωνας μισθούμενος, having the learned in his pay, a preserver of the kingdom of Persia. To Bahram, the Persian general, our friend.

The word ἄσωνας is most probably اشنا ashina, from شناس shinas or shonas, intelligent, knowing. نکتہ nukté ashonas, understanding the most minute things, and the most mystical significations. معنی اشانه mana

mana ašhona, signifies also learned in meanings, for بي معنى. is without meaning, or unintelligible*.

It may, perhaps, be more easy to account for the Arabic words in our language than the Persian, if we consider that when the star of the great monarchies was set, the Arabian luminary arose, and like Timur, became the lord of the fortunate conjunction at its rise. The great empires that have been founded on the ruins of the widely extended do-

* See Theophylact, lib. iv. c. 8. Parisiis, 1647, p. 101. Gibbon, vol. iv. p. 475. And Themistius, Orat. xxi. Explorator, p. 255. Notis Edit. Harduin. p. 507, de Oculo Regis. Philostrat. Vit. Apollon. lib. i. c. xv.

minions of the Khalifs, in all which Arabic has been, and is still, legally and religiously cultivated, must, no doubt, have influenced the states of Europe, and mixed their tongues with hers,

Notwithstanding the Arabic and Persian are so opposite in genius, that the one abhors, what delights the other, yet are they so interwoven as to be worn like patch work draperies on the same shoulders; and though the greater part of the motley garment be of Arabian texture, yet to know the composition of the one, you must be acquainted with the threads of the other. We, whose language is made up of French and Saxon, are accustomed to this mixture, and when we
say,

say, beef, veal, or mutton, speak the
one, and when ox, calf, or sheep, the
other.

This small Vocabulary has been collected from a variety of authors; many of the words, however, have never been before noticed, with a view to a comparison with any European language.

Father Angelo has shewn, in his *Gazophylacium*, the analogy between the modern languages and the Persian; and Professor Wahl has published a very learned work with xi plates; the title of which is, *Allgemeine Geschichte der Morgenländischen Sprachen, und Literatur*; I have obtained a sight of this

work, where the author compares the German with the Oriental tongues, by the favour of Mr. Henley, and if I have differed from the author in my interpretation of the Persian in Aristophanes, I have given my reasons for such dissent and I shall be happy, if I should have been mistaken, to be set right.

THE
CONFORMITY
OF THE
ARABIC AND PERSIAN
WITH THE
ENGLISH
AND OTHER
EUROPEAN LANGUAGES.

PERSIAN.

ENGLISH.

آباد

Abad

Abode.

ABAD means a city, or habitation, or residence. Shirauz, which has been called the Persian Athens, was جمال آباد Jumâl Abâd, or the seat of elegance. See Persian Miscellanies, p. 26; and Flowers of Persian Literature, p. 24. Likewise دولت آباد Dowlet Abad, or the abode of prosperity, a town in the East Indies, and many others of a similar nature.

ابنس *Ebnus* Ebenus, Ebony.

An Arabic word.

ابرو *Abru* A brow.

To give a brow is to respect. To make a brow, is to honour. And as Swift and Shakspeare say, to make a leg, or to bow; so the Persians, to make a brow, or honour by a look, or regard. To incline the brow, زدن *zeden*, is to nod, or approve by a motion of the eye-brow. The Macedonians probably brought the words ἀβροῦς, ἀβροῦτες from Persia; See Hesychius, Ἀβροῦτες. ὀφρῦς. Μακεδόνες. ἄδισκον, which Hesychius explains by κυκεῶνα, is Macedonic and Arabic, as thus, ادسقى, and with a Greek termination, ἄδισκον, χανεῶντα gaping, having a large mouth. Either Hesychius was ignorant of the meaning of the word, or the Macedonians

nians gave their own sense to it, or the transcriber of the manuscript, of which there is but one copy, wrote *χυκεῶνα* for *Χανέονα*. Suicer in a letter to Webster, December 21, 1662, wishes some one would explain to him the Scythic, Punic, Laconic, and Macedonic words in Hesychius. As I know of no Persian word like *ἄδισκον* that signifies *χυκεῶνα*, or mixture, I must conceive that the text has been corrupted, or the Macedonic term misinterpreted. We are sometimes told, says Foster, that the nominative in *ἵπποτα, ποιητὰ* is Macedonic, they might as well say, it was Persian. P. 78, Accent and Quantity, 1st edit. One thing is certain, that the termination is not Greek.

ابليس! *Eblis* Devil.

Eblis; the Persians say, was sent from Hea-

ven to chastise the genii, whom he routed, and with Gian ben Gian their leader, drove from the face of the earth, and reigned in their stead. His name was Hares, the Guardian, or Protector; but, proving refractory, and disobedient to the commands of Heaven, he was called Iba the Stubborn; Eblis the Desperate; and Sheitan the Proud. *ديو ابليس* Div eblis makes Devilish; Devil, &c. &c.

آتش Atish Fire.

Out of the word atish, the French seem to have made attiser, to light, or kindle a fire. Titio, in Latin, is an extinguished fire brand, and *τίτανος* in Greek calx, or lime, which, with *τιτῆνες*, Homer's infernal gods, come from *sw* cænum, lutum, in Hebrew, and *לט* tat in Arabic, æstuarè, which shews the nature of the earth meant, to be effervescent,

rescent, though used to signify earth in general. The French sometimes borrow a word from the Arabic through the Italians; for instance, meschin *المسكين* elmeschin, povero, meschino, and in Hebrew *מכסן* macsan. *اطشي* Atshi in Persian is a flint-stone.

The French became acquainted with the Arabians when the conquerors of Spain took Narbonne, and Thoulouse, with great part of Languedoc; and when Le Comte de Eudes, in attempting to recover it, was defeated, and the Saracens advanced a considerable way into France, till they met with Charles Martel, grandfather of Charlemagne, and were forced to retire to Narbonne.

احراس *Ahras* Eras.

Aera Hispanica began twenty-eight years before the Christian, or the tax-

ing of Augustus, on the defeat of the Spaniards by Domitius Calvinus in the seventh Julian year, according to Dio Cassius; therefore it cannot have been so called, because all the world brought in its contributions in money, or ~~era~~ to the republic. Moreover it is always spelt according to Scaliger, *Emendat. temp.* p. 418, Era on the old Spanish monuments. Ahras in Arabic means ages, periods, epochs.

اعراض *Aras* Areas.

Aras, in Arabic, courts, squares, or open places. Area in Latin is a void space. Area quasi exaruerit, a place where nothing grows. Festus, pessime.

ارض خنق *Artzchenk* Artichoke.

Artz-chenk in Arabic is earth choke, and compounded of artz, earth, and chenck, which means choking, or strangling.

Strangling. See the Gazophylacium
 ار تیهک Artichek, under Articiocco.

اره *Erreh* Serra.

Erreh a saw in Persian, which the
 Latins have made their own by prefixing
 the letter *s* as they usually have done
 in forming words from the Greek.

اربا *Erma* Ἐρημος.

Ἐρημος, ἐρημίτης, in Greek, from
 whence comes hermit, as we now say,
 though formerly eremite.

استرلاب *Asterlab* Astrolabe.

Johnson derives this word from the
 Greek ἄστρον λαβεῖν, but the Arabic I
 believe is the oldest, though our word
 may have been made up of two Greek
 ones.

استادن *Astaden* To Stand.

استان *Astan* A Threshold.

استانده *Astanda* Stator.

Quasi adstans domino, to execute his orders. The Romans had standers and runners, letter-carriers. Cic. Epist. ad Famil. l. II. Ep. xvii. ineunte. We too have standers and runners of another sort, pick-pockets.

اسکیم *Askim* A scheme.

See Ludolphi Commentarium in Historiam Æthiopicam, p. 625, edit. 1691.

اسقرلاطی *Ascarlati* Scarlet, Escarlate.

اطار *Iter* Iter.

A circle, a line drawn round another, a process, or going about, in Arabic.

ارش *Aresh* Wrist.

Aresh or erefh is the wrist, because it joins the hand, and the arm together—

ارش in Arabic is to connect, and the prefix of the *w* makes our word. See *Castell*, p. 18. v. Arflan.

إتارة *Itaret* Reiterating.

Iterare in Latin is to do a thing a second time, in English to iterate, or re-eat.

اطعام *Itam* Eating.

To eat in Saxon is eatan; in Gothic ean; in Arabic itam; eating, feeding, giving victuals or refreshment.

أطيمت *Atimet* Meat.

The French derive their word mets, from meto; missus, ministratio, and are evidently in want of an etymology. It is not an uncommon thing for words in passing from one language to another to lose their first syllable, and sometimes more. Thus latten is tin; ambilicum bellico, cadavered, davered. cockney; potatoes tatoes; withdrawing-room drawing-room.

اطلاس

اطلاس *Atlas* *Atlas*.

Atlas is any thing smooth, worn, bare, or bald; and, in commerce, a silk-fattin, manufactured in the East Indies, of all colours, with gold and silk, so admirably worked together, that it cannot be imitated in Europe. See *Spectator* in *Johnson's Dictionary*.

اڤيون *Afiun* *Opium*.

Efiyun, *ofiyun*, *opiun*, is Arabic. The Greeks have *ὄπυον* juice of any kind; the Spaniards *opio*, juice of poppy; from whence the French and the English get the initial *o*.

اڤتيمون *Efitimoun* *Epithymon*.

Efitimoun, a Persian word, called by *Richardson* a kind of weed, is *Pliny's* *Epithymon*, and the name of a species of dodder in English botany, *cuscuta epithymum*, less dodder, or little devil's guts.

اڤليم

اقلیم *Iklīm* A clime.

The Bengal rupee has this inscription: "Struck on the seven climates, كشور (Kushwar) 1202, A. D. 1788." The seven climates are Kashmeer, Bengal, Decan, Gudjraat, Lahore, Poorub, and Paisloor, which Timur, when he established his throne in India, united, and called himself "the conqueror of the seven climates." The title has been retained by his successors. See Moor's Appendix, p. 472, 4to, to Little's Narrative, 1794.

النيون *Eleniun* Helenium.

Helenium in Arabic is written eleniun after the Greek.

البيت *Albet* Albeit.

Albet in Persian means like our albeit, although, certainly; necessarily, notwithstanding.

امرار *Amrar* Amarus, Amere.

Amrar in Arabic comes from the monosyllable مر in Hebrew mar, in French amere.

اما *Emma* Ma.

The Italians out of emma, or ama, have made ma, but, however, notwithstanding, nevertheless.

اميكختن *Amikhten* To Mix.

اميز *Amiz* Mix.

اميزيدن *Amiziden* To Mix.

اموز *Amuz* Amuse.

Amuz, skilful, learned, teaching.

انبار *Ambar* A Barn.

آن *An* Annus.

An in Arabic means time, an hour, a day, a year, from whence may have come annus, a year ; or a ring, annulus.

انكد

انكد *Enked* Unked.

Enked is avaricious, wretched, from hence we have perhaps a term in English of unked ; disagreeable, melancholy, desolate. In Oxfordshire every thing unpleasant is unked.

انث *Anus* Anus.

Anus, women, females, in Arabic, the common derivation of anus is from *an*, senseless, without understanding, but this does not suit all old women.

انكاس *Inkas* Inks.

Inkas, writing inks in Arabic.

اندود *Endud* Endued:

Endud, plaster, ointment, washing, gilding, incrusting, from *enduden* in Persian. زرو سیم اندود *zer vu fim endud*, lad, covered, incrusting with gold and silver.

انگيس

انكليس *Enkelis* ἔγχελυς.

Enkelis in Arabic is an eel, as in Greek.

انكر *Ankar* or *Angar* Anchor.

In the Moors language, composed of Arabic, Persian, and Hindostanee, *lungur* is both an anchor and a monkey, because a monkey holds by his fore-paws, as fast as an anchor.

انگيلينه *Engiliné* Angelica.

Engiliné is angelica, a herb, in Persian.

اورده *Ordu* Hord.

Ordu is a king's court, palace, or camp. A hord (of Tartars) in Persian.

اي *Eia* Εἶα *Eja*.

اي is a particle used to exhort, and encourage, as in Greek and Latin: *Εἶά νυν γ' ὦ συνδικασταὶ σφῆκες ὀξυκάρδιοι.* Aristoph. *Vesp.* v. 428.

Eja

Eja age, rumpe moras. Virgil.

Hafez begins an ode thus, Ela, ya,
yuh الا يا ايها

بابوس *Babus* Babish.

Babus in Arabic is baby; we have baby, and in Afcham, quoted by Johnson, babish; “ a babish, and ill brought up thing.”

باب المانده *Babu'l mandeb* Babelmandeb.

The gate of tears, or straits leading into the Red Sea, commonly called Babelmandel. The Arabians considered it is a passage to destruction, on account of the frequent shipwrecks that happened in going through it; for which reason they wept for all that hazarded a passage into the sea of Oman, or the Æthiopic Ocean, at least for all their friends.

باريطون *Baritoun*.

Father Angelo has put this in his list

of Persian words that have any relation with European. If it be a Persian term it is obvious enough, that it is *περίολογισμός* expressed in Persian letters.

بالاخانه *Bala-khaneh* Balcony

In Hindostan the upper apartments are called balacony. The Italian words *balcone* and *palco* come immediately from *palcum* (*fuggeſtus*) in low Latin, with *balke* and *halk*, posts or beams, or rafters over out-houses in German and English.

پا *Pa* Pas.
Foot, a footstep.

پای *Pai* Pié, FRENCH.
A foot.

پارس or فارس *Fars or Pars* Pferd GER.
Paart DU.

The word پارس *pars*, which signifies

fies a horse, is exceedingly ancient, and was used for the Persians, at a very early period. Pharfi, Persians, (horsemen,) is mentioned Dan. v. 28. The Arabians, who have no *p* in their alphabet, always substitute *f*: thus they say فارسستان far-fistan instead of پارسستان parfistan the country of horses.

باز *Buz* Buzzard.

A hawk or falcon. The beak of a bird.

The first part of the English word buzzard is found in Persian, but the whole is made out of the Arabic term for falconarius باز اداری buz adarii by inverting the order of the *r*; and dropping the vowels. This inversion takes place in pronunciation, and letters are transposed in words that pass from one people to another; thus, spicata σπικατή by the Jews is called *פסטיקה*. Sykes by the

c Hindoos

Hindoos skyes. $\delta\psi\acute{\omega}\nu\iota\alpha$, by the Hebrew asponia. Golgotha by the Syrians G^ol^og^otha, and a variety of others, which every body conversant with various languages must have observed, and particularly in our own, where the word was that was formerly called wapse, and has no other pronunciation; but is now only in use in the country. “Atque inficet est inficetius rure.”

باد نسروز *Bad nimruz* Inbatto.

Inbatto is the noon-breeze that blows from the *Ægean* into Smyrna, regularly at twelve o'clock in the day. Inbatto is made up of *in* and *bad*, wind, in Persian with an Italian termination. See Dalaway's Travels, p. 288, 4to, who mentions the term inbatto.

پاپا *Papa* Papa.

پاپا ریم The Pope of Rome.

پاپا

بد *Bad* Bad.

Bad is Persian, and means wicked, worn out, good for nothing, as جامه بد, a tattered garment, or a bad coat; jamei bad. بد خوي of a bad temper.

پدر *Pader* Pater, Father.

بر *Ber* Imperat. Bear.

برادر *Burader* Brother,

Brother of faith, brother of poverty, brother of war, brother of suspicion, of sorrow, of softness, and submission. All these forms occur in Persian and Arabic.

برادر *Burader* Broeder, Brother.

This is another word which the Persians have adopted with the Saxons and Germans from one common source of Scythia and Tartary, from whence irruptions were made into the East and

Hindooes *ayes*. *גולגותא*, by the Hebrews, *alpenia*. Golgotha by the Syrians *Golgotha*, and a variety of others, which every body conversant with various languages must have observed, and particularly in our own, where the word wasp, that was formerly called *wapfe*, and had no other pronunciation ; but is now only in use in the country. “ *Atque inficeto est inficetius rure.*”

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پاپا *Papa* Papa
پاپا ريم *The Panna*

بد *Bad* Bad.

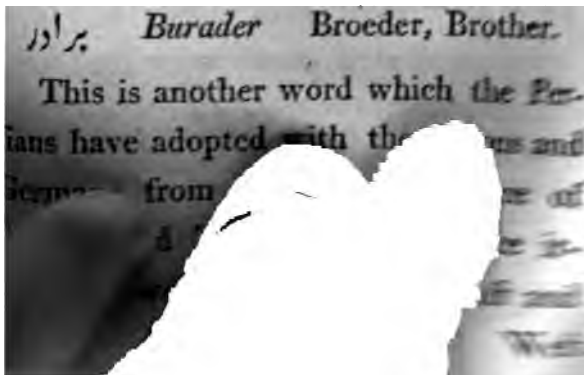
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West, and the inhabitants were tax
the language of their invaders.

بربارس *Berbaris* Barberry.

The barberry-tree, like the tamal
crab, and sloe, never ripens its fru
sweetness, the berry is spinæ acidæ
mum, or the fruit of a sharp thorn,
name is of Arabian growth.

بربر *Berber* Barber.

A barber or surgeon is the sam
Persian as in English. A barber
geon joins the practice of surgery to
trade of barber, and such were all
geons formerly.

باربوت *Barbut* βάρβιτος.

The Greek word βάρβιτος is der
from βαρύμιτον, so called on acc
of the deep tone of its strings.
word is of great antiquity, whatso

may have been its origin; and at least 500 years older than barbut according to Hyde's notion, that barbut came from Barbud, musician to Khosrou, son of Hormuz, surnamed Parviz, or the Victorious. See Hyde's Preface, and extract from Mu'gjazât Phârâi where there are anecdotes of the famous Decemviri Persarum, of which Barbud was the eighth. The derivation of *βάρβιτον* is far from being satisfactory, as is the case with a great many in the book from whence it is taken, the Etymologicon Magnum: neither is the reasoning of Hyde at all conclusive, since the instrument might have been called barbut before the musician or his name existed, and prior even to the Greek.

بر بندید *Berbendid* Bind on.

Bei. and bendid, the second person plural imperative of bisten to bind; ber

is a prefix, and in verse it is *berbendidi*.
 محملها *mehmelha*, bind on your burdens.
 The line is beautiful, and deserves the
 translation, or paraphrase, which Jortin
 has unintentionally given it :

جرس فریاد میدارد که بر بندید محملها
Jeres feryadi midared ke berbendidi
mehmelha.

The bell proclaims, on, on your burdens
 bind. HAFEZ, Ode I.

The allusion is to the bell of departure
 for the caravans.

Sarcinas age collige,
 Ut vita levis exeas,
 Cum signum dederit pater.

بیرتنک *Birtenk* Bittern.

Bittern is derived in general from
 Butor, quasi bos et taurus, because when
 the bittern plunges his bill in the mud,
 he roars like a bull. Bertenk, in some
 degree

degree favours this etymology, since برطین means in mud, where the bittern or ardea stellaris fishes for his food : the letters are not indeed exactly the same, or in the same order ; but I have seen greater changes without destroying the identity of words.

بردن *Berden*, to Bear. Burden.

برک *Bark* Barrack.

Bark or barrack, in Spanish barracca, means with us, as in Persian, provision, or lodging for soldiers, and travellers. Bark is also a leaf, and in Arabic a covering, or cingulum, a cloak, rica, that wraps round the head and face, like bark round a tree, and leaves nothing but the eyes uncovered.

پریشان *Perishan* Perished, dispersed.

پرست *Perest* Priest.

خود پرست *Khood Perest*, Priest of himself, or self-admirer.

پرسترخان *Prestor Khan* Prester John.

Prester Khan : adoratorum princeps summus. Hence called Prester John in English.

پری *Peri* Fairy.

ستر *Bister* Bolster.

The word is, perhaps, پستر *pister* signifying a bolster, bed, matraß, or pillow, in Dutch bolster, in Saxon bolstre. See Richardson, and the *Gazophylacium*.

بطیل *Betil* Batello.

Betil is a boat, if Father Angelo be correct, from whence batello might have come, or betil from batello, since the root is probably a monosyllable, baot in Flemish, boat in English.

بغا. *Bugha* B-----.

Scortum Sodomiticum. Cinædus.

This word may dispute the precedence with the excellent etymology in the note. The detestable crimes of the Bulgarians made their name odious, and bugare came to signify a sodomite. The Bulgarians had adopted the abominations of the Manichæans, and other monstrous errors. See Mosheim and Dict. de Trevoux.

بغل. *Beghel* Beagle.

Beghel is slow, moving in a particular manner, between the rate of the anka (long necked dog) and the hemlaj or the animal that paces quietly on the road. See Golius, in بگلج and بغل عنق.

بلسان. *Belesan* Balsam.

Balsam is Arabic; native balsam is
an

an oily resinous liquid flowing spontaneously, or by incision from certain plants.

پنیرک *Penirek* Pennyroyal,
Pennywort.

Penirek is the name of a sweet smelling herb in Persian, to which our word penny may have probably some relationship.

بند *Bandé*, A Slave. One that is bound.

بے	<i>Bte</i>	Fie, ENG.
بوی	<i>Buy</i>	Φευ, Φύ, GR.
		Fi, ITAL.
		Fai, ESPAGN.
		Fey, ALLEM.
		Foeci, FLEM.
		Vah, LATIN.

Hughues de Berry, Moine de Saint Germain des Prés dans sa satire qu'il appelle la Bible de Guyot, où parlant des médecins,

médécins, qu'on appelloit alors *Physiciens* ; il dit,

Eficiens sont appellés,

Sans *fi* ne sont ils point nommés ?

De *fi* doit toute ordure naitre,

Et de *fi* *Phisique* doit être.

See Pasquier Recherches, l. viii. c. 28.

Bu in Persian is a smell, either good or bad, like *فر* in Arabic, either as sweet smelling odour *فيا انتق الزمان* in the nose of time, or a stink. *فرا له* defran lehu *Phy* illum. Vide Lette, p. 123, in *Carmen Panegyricum Muhammedis*, 4to. Ludg. Bat. 1748. Vide Fabricium, edit. ult. Biblioth. Græc. 1790, p. 88.

Nequam, an English poet in the reign of king John, of St. Albans in Hertfordshire, and canon of Exeter, made the following epigram on Philip Repington, who

who had punn'd on his name of Noquam?

Phi nota fætoris, Lippus malus omnibus horis,

Phi malus et lippus, totus malus ergo Philippus.

See Bishop Godwin, de Præf. Ang.

The Greeks changed the Persian ba into their own ϕ i, and of ابو *abru* made ϕ epūs, and of ب *made* ϕ ū, buya بویا or بویان is odoriferous, and fragrant in its first sense, and stinking and fetid in its second.

ب. ب. *Bubu* *Bύβα*.

Bubu in Arabic is the pupil of the eye, and means any thing great or glorious. They say, he is in the eye ball, or pinnacle of his glory; he is the glory of his age. Thus βού in Greek is said of any thing great, and βύβα of any thing full and large. Etymologicum Magnum, voce Βύκτης.

ب. ب.

بوس. *Bus* Buss, a Kiss.

Bus signifies also an evil, as the kiss of Judas did, and is thus expressed in a monkish verse:

Nam mihi quæ tu das, Christo dedit oscula
Judas.

As we say kiss hands, so the Persians kiss eyes, بوس چشم after the manner of the Greek expression in the *Odyssæy*,
Κύσσε τέ μιν κεφαλὴν τε καὶ ἄμφω φάεα
καλά. π. v. 15.

And twice, and twice could scarce suffice,
He kissed his rolling drunken eyes.

COWLEY.

Jucundum os oculosque suaviabor.

Catul. 9. 9.

There is often a conformity between the Greek and Roman, and Oriental writers.

The

The two luminaries of war which I had kindled were soon extinguished ; meaning the two sons whom I had nurtured were killed.

----- duo fulmina belli

Scipiadas.

Æn. vi. v. 843. Assembly ind. p.
39, Chappelow.

بُرج. *Burge* , Burg.

Burge in Arabic is castle, fortress, rampart, wall, bulwark. All places that in former days were called boroughs were such as were fenced, or fortified. Burg is Saxon for the same thing, and *πύργος* Greek.

بُكْز. *Busgah* Place of kissing.

Busgah is called the place of kissing, because every one that goes in to the royal palace kisses the gate. What the
Trojan

Trojan mothers did in taking their last
farewell of Priam's palace, the Per-
sians do on entering the court of their
sovereign.

Amplexæque tenent postes, atque oscula
figunt.

Virg. *Æn.* 11. 490.

پوشه *Pushek* Pufs.

Pufs, says Johnson, is a cat; I know
not whence derived. It is clear that it
is half a Persian word, as cat is half of the
Italian gatto.

بوقه *Buket* Bucket.

Buket in Arabic is a violent thunder
shower, which comes down, as it were
in pipes. بوقات *Bukat* is a musical in-
strument, a flute, pipe, trumpet, or leaky
vessel; a name of reproach in Persian
and English given to those who cannot
keep

keep a secret. The original monosyllable is *وق*, a Persian word. The Portuguese say, that it rains buckets, and the Spaniards payles, y herradas, *pailfuls*.

Yond' same cloud cannot but chuse to
fall by *pailfuls*.

SHAKSPEARE.

The Latins have the same expression,
"Urceatim pluebat." Petron. Fragm.
Tragur. p. 16. (c. 44.)

بول. *Bul* Bill.

Bul is the beak of a bird, and very
like our word which is in Saxon *bill*.

بوت. *Buté* Butt.

Buté is a butt for shooting at in Persian. The French dictionaries do not say whence their word "but" comes.

پلیت

Pelité

Pellet.

Pellet, the wick of a candle in Persian, any thing rolled up, the match of a lamp.

Bé

Ba

*Buh**Búaz.*

Bubo.

Buh is an owl in Persian, and Greek, and Latin.

بہتر

Bihter

Better.

The Persians have the English comparative better, but their own superlative bihterin; just so the English have the Persian comparative bihter, but their own superlative best, which makes it difficult to decide which is the original, possibly neither one nor the other are imitators. In Persian, however, there is a positive bih, good; bihter, better; bihterin, best.

پهنه

Pehné

φέννις.

Pehné is a racket with which you play at tennis, and comes from پهنیدن to extend or stretch. Rackets are strung with cat-gut, and the ball is struck with an extended arm; if the arm be contracted the ball cannot be so well cut, or twisted; young players who do this, are called spoons. The Greeks, as we have already seen in this letter, changed the *ba* and the *pa* also of the Persians into *phi*, and made φέννις with their own termination of *pehné*, and we tennis.

بيب

Bib

Bib.

Bib is a canal in Arabic. The child's *bib* carries off, or absorbs, what falls upon it. From this word comes *bibo* in Latin without passing through the Greek πίνω. A great drinker is said to make a conduit-pipe, or common sewer of his throat.

بيغ

بیغہ *Bughé* Buche.

Bughé in French is buche, fire-wood, which has precisely the same meaning as the Persian word.

بیل *Bil* Bill.

A pick-axe in Persian, a kind of hatchet with a hooked point.

پیالہ *Pialé* Phiala, L.

Phial, E.

φιάλη, GR.

چو آفتاب می از مشرق پیالہ بر آید حاذق

'hu auftaube my uz mushruke pialé

beraueed.

HAFIZ.

--- the east of the cup.

پیلور *Pilwer* Pedlar.

A hawker of small wares, a petty dealer; contracted into pedlar, or from the Persian, which means the same thing.

پِه *Pih* *πίος.*

Pih is the origin of *πίος*, *πίων*, in Greek, or at least the same word for fat and grease.

پِیکَر *Peikar* *Bicker.*

Peikar in Persian is a fight, a skirmish. Our word comes through the Welsh *bicre*, a fight or contest.

پِیر *Peer* *Peer.*

Peer in Persian is a title of honour like senior, seigneur, senor; and it properly means an ancient, or old man.

The twelve great lords of France who are called *peers* were probably so named, not so much from their equality, as from being past the middle age, and eligible on account of their experience, senators in wisdom, and ancients in knowledge.

The

The celebrated Timour, before any considerable undertaking, always consulted his شیر peer, looking upon him (Koottub ul Aktaub Sheikh Zine u'deen Abou Bukkur) in the light of a ghostly father. From the word شیر peer, we may, perhaps, derive the appellation *shir*, (French,) a father. Vid. Institutes of Timour, p. 5.

بعلریج *Belarij* Πελαργός.

Belarij is a stork in Greek, and Arabic. ἀντιπελαργίζειν in Greek means to return a kindness, as the storks do in carrying their aged parents on their backs, according to Aristotle, when they can no longer support themselves. *Pularghu* پولرگ in Persian signifies, those who shelter others that fly to them for refuge.

تار *Tar* Tiara.

Tar in Persian is the top or summit,

the head or upper and higher part of any thing, which will suit the word tiara, or crown well enough. The right word for crest or crown in Persian and Arabic is تاج taj, but you cannot suppose this to be the tiara without commuting letters that are not commutable. See Reland, Dissertation. viii. p. 252. edit. 1706.

تاج خوروس Taji Khurus is a cock's comb.

تافتة Tafaté Taffata,

Taffata phrases; filken terms precise, Three piled hyperboles:

Love's Labour Lost.

Tafaté in Persian is spun, or twisted, tefé and tefaté means spinning a web, and a spider's web. Menage derives taffetas from the rustling noise the silk makes, and Du Cange from the low Latin taffata tafetanum, which is from the Persian.

تباه *T'abeh* *Tabes*, L.

From تب *teb*, a fever. Putrefaction, Corruption.

تراک *Tarak* *Tαραχῆ*.

Tarak signifies, as the Persians use it, the crash made by splitting or dividing of wood. *Tαραχῆ* in Greek is the noise occasioned by the mixing, stirring up, or splashing of water. تراکیدن *to split, to cleave.*

ترب *Turb* *Turf*.

Turb is earth, dust, ground, a clod, in Arabic, Saxon, and Dutch.

تربد *Turbed* *Turbitum*.

Turbed is in Arabic an Indian purgative root; and *turbitum*, a root much used in physic to purge phlegm. Ainsworth's 4th Alphabet.

ترتور *Turtur* Turtle dove.

Turtur in Arabic; in Greek *τρυγών*.
Turtur has no derivation in the Latin
language, and is evidently of foreign ex-
traction. *Turtures*, says Cicero, et cursu
et peregrinatione lætantur. V. de Fin.

ترسم *Tersem* Τέρσω.

Tersem I fear, or apprehend, is
like the future of *τρέω* *τρέσω* per meta-
thesin *τερσω*. Thus we have from
τείρω *τέρσει* Theocr. Idyl. 22. v. 63.
And from *χείρω* *ξέρσοι* Moschus. Id. 2. v.
32. *Tersem* is the first person present
of *teriden*, to fear.

ترسم این قوم که بر درد کشان میخندند

Tersem een koumi ke ber durdi keshan
mikhandend.

I fear that those who mock us as
wine-drinkers, &c. &c.

HAFÉZ, Ode II.

تطلس

تطلس *Tetellus* Titulus, Title.

Tetellus in Arabic is writing, title, description.

تعريز *Tariz* Tarrying.

Tariz is alighting, and tarrying on a journey. We have this word in the New Testament and in Shakspeare, but its origin was not known, "I will go drink with you, but cannot tarry dinner;" and in Troilus and Cressida, "Tarry'd."

طاس *Tas* Tasse.

Tas in Arabic and Persian is, as in French, a cup, a plate, also a vault, طاس افلاك *tas eflak* the dome of heaven, or a depressed arch.

تريص

تعرىص *Tarys* Tarir.

Tarys is drying (meat) &c. from whence the French have *tarir la source*, &c. and the Greeks express dried meat by the same word nearly (τάριχος Salsamentum) as the Arabic.

تعريف *Tarif* Tarif.

An explanation or declaration of duties of export and import.

تفو *Tefu* Pho! Fy!

Tefu, fy! for shame! Persian.

تن *Tan* Tàn.

A companion, this, that. ὦ τὰν in Greek means o amice, for ὦ ἐτὰν from ἕτος; hence comes ὁμοέτης an equal, and our word coetaneous. See Aristophanes Nubes, verse 1270, 'μὴ σκῶπτε μ' τὰν'; and Lucian, p. 727. v. 11. 4to. This, that. In Greek, ἢ τὰν, ἢ ἐπὶ τὰν, either,

er, says the Spartan mother to her son,
ring back this shield, or fall upon it.

تنبوره *Tamboureh* Tambour.

Tamboureh is Arabic ; tambor in Spanish has its origin in altambor, according to the Dictionnaire de Trevoux.

تندر *Tundur* Thunder.

تو *Tu* Thou, E.
Tu, L.

توتیا *Tutya* Tutty.

Tutya is a collyrium for the eyes,
توتیای دؤلّت tutiyai dowlet fâte-tutty, or
wash for a national eye-sore.

توز *Tuz* Tuz.

Tuz means the bark of a tree with which the Persian bows are ornamented, as it were, with a fringe. Tuz in English signifies a lock of hair or tuft.

With

With odorous oil the head and hair
are sleek ;

And then thou kemp'st the Tuzzes on
thy cheek ;

Of these thy barbers take a costly care.

DRYDEN.

تون *Tun* Tun.

Tun is the stove of a bath, the furnace of a glass house.

توما *Tuma* Twin, Thoma.

Tuma in Persian means Thoma in its second sense, and Twin, in its first, for Thomas was called Didymus. *διδυμοί* qui uno partu editi sunt.

تير *Tir* Tigris.

Tir is an arrow, and the river Tigris from its rapidity.

تيرگر *Tirger* is an arrow maker, but the Tigris is not the only river named

umed from an arrow ; we have Acis in
 cily, that rises in Mount Ætna and
 dls into the Mare Siculum, so called
 ecause it runs into the sea like a dart,
 elinftar. See Eustathius on Dionysius,
 nd Probus in Catholicis, who asserts that
 acis does not increase in the genitive
 ase, perhaps not, if you except the pro-
 per name in Ovid's Metam. lib. xiii.

--- --- latitans ego rupe, meique
 Acidis in gremio residens --- --- ---.

Acisculus, it is worth remarking,
 ound on a denarius in the Valeria family
 ith a Siren, on the reverse, shows that
 ie Sirens and the Acisculi came from
 ie same country. See Strabo, lib. i. p.
 2. fol. Lutet. 1620. and Reland, p. 253,
 n the word Tiere. *τήρη τὸ ὄξύ πέρσαι.*
 Iesychius. De vetere lingua Persica.

جابر *Jabir* Algebra.

Jabir or geber is a setter of broken bones, or reducer of fractions to whole numbers, which may be said to be the business of an Algebraist. This definition may be illustrated by an expression in Arabic of drawing from a poet his rhyming joints, that is, some of his rhyming verses, which are compared to the frame and contexture of the human body fitted ad unguem. See Hariri. Assembly, iii.

جابلوس *Jabilus* Jabble.

Jabilus is flattery, impertinent discourse in Persian. Jabble in the Scottish dialect is to foil, or bespatter in travelling.

جادس *Jadis* Jadis.

Jadis formerly, of ancient times, in French, is derived from *jam diu* by the
French

rench etymologists; but is really the Arabic word جامد worn out, obliterated, no trace, or vestige of it being left.

جامه *Jama* A Jam, a Garment,
a robe.

A jam means in English a child's rock, and is borrowed from the Persian, since our frequent intercourse with India.

جان *Jan* Giant.

Jan is the name of a demon, supposed to have been king of a race of creatures which the Arabians called Jinn, the Persians Jinnian, and of the fairies, who lived before Adam. Jan ben Jan was an hero celebrated in the East for his suckler composed by Talismanic art, so as to render the bearer proof against enchantment. See Wilmet's Dictionary of the Koran, article جان. The Jins or Genii, and the Peris, two species of ideal beings,

beings, the one malignant, the other lovely and amiable, are the hinges of Eastern machinery. The Greeks made the name of Parifatis out of پري زاده Perizadé (born of the Peris,) the second daughter of Darius. See more in letter *ra* and *sin*.

جبل طارق *Gebeli'ttarek* Gibraltar.

The mountain of Tarek was the spot where the General Tarek first landed in his descent upon Spain from the opposite shore in 710.

جد *Jad* Jad, Dad,

The infantine way of saying father is in most parts of the world very much alike, whether $\alpha\tau\tau\alpha$ in Greek, tata in Gothic and Latin, or tad in Welsh, or dad in English, or jad in Persian, a grandfather, جد پدری jed bejed, from father to son.

چرا

جرار *Jerrar* Guerrier.

Jerrar, a brave foldier, in Arabic.

جرب *Jerb* Zerbus.

Fat, thick, grofs, in Perfian. The word is in Apicius, and means omentum, the cawl in which the inteftines are wrapped.

جفا *Jefa* Chafe,
Trouble, injury. Fretting.

Chafe means a heat, a fume, a fret. "Wolfey fent for Sir Thomas More in a hafe, for having croffed his purpofe in parliament." See Camden's Remains. The etymologifts get no higher than the French in their derivations of this word, hafe, echauffer, but the original exifts in Arabic.

ج

Jiger
Heart or Liver.

Jecur, Gefier,
Gizzard.

The Persians use *jecur* just as the Greeks did *ἥπαρ*, and the Latins *jecur* for either heart or liver.

Fervens difficili bile tumet jecur.

Hor. Od. xiii. v. 4. and Theocritus,
Idyl. xi. 15.

— — — εχων ὑποκάρδιον ἔλκος

Κύπριδος ἐκ μεγάλης τὸ οἶ.

ΗΠΑΤΙ πᾶξε βέλεμνον.

جمل

Jemal Camel.

Camel in Hebrew is *זא* and written with a *jim* in Arabic; our word comes from the Hebrew, and the Latin word from the Arabic with the signification of the Hebrew. Camel in Hebrew means a beast of burden, as a substantive, and as a verb, to make a return of any thing of

of the same sort and kind, exactly equal; a gemel, or twin, as in Shakspeare, a gemel or jimmel ring, that is a ring of the same sort. There is an Arabic proverb, which, because it answers to one of our own, I will add to this note.

جمل بموضع جمل بر كب

Jemal bemawza jemal bara kab.

Camelus in loco cameli genu flectit.
Canes meiunt, ubi canes minxerunt.

And camels kneel, where camels
knelt before.

جملة Jumlet. Jumble.

جملة Jumletan. Jumlet the whole together; jumletan universally. Jumble in English is a mixture of the whole together. "What a jumble is here made of Ecclesiastical revenues, as if they

were all alienated with equal justice."
Swift.

جملة کاینات بالکشتی نوح
Jumlet kainat bi'l kashti Noah.

The universe jumbled together in
Noah's ark.

جن *Gian, Dæmones* Giant.

جن in Arabic means to cover all over,
in the passive, to be possessed with a
demon. Genius is Persian, in the
sense of the word in Latin, Scit genius
natale, comes, qui temperat astrum.

جنطیان *Jentian* Gentiana.

جوان *Juvan* Juvenis.

Juven, a boy, or young man.

جنرال *General* General.

General is from the Portuguese, but the root is in Arabic.

جنس *Jins* Genus.

Jins, genus, kind, sort, mode, generation. Nations adopt from one another the improvements of their own stock. Pamphlet in English is made up of three French words, *par un filet*, by one thread, or a stitched book, *une brochure*, instead of this the French now use *amphlet*, and take back their own three made into one.

جوا *Jua* γύα

In this word we trace an English term up to the Arabic through the Greek, and show that in the progress from Arabia to Greece the soft jîm is changed into the hard gamma, unless the Greeks

pronounced *ju, jo, ji*, instead of *gu, ge, gi*, which is by no means improbable. The Persians spell Galilee, Gabriel, and Galen with a *jim*, and pronounce Jalilee, or Jaleil, Jabriel, and Jaleinus. From *γύα* comes *γύαλα* plural of *γύαλον*, and gulley with us. Gulley in English is much in use for a deep valley, though not in the dictionaries. Vallis in Latin is of the same family.

جور

Jaur

Jar.

Violence, a shock.

The French have this word in the following senses : Jurer se dit, au figuré, des voix et des instruments de musique, qui sont de faux tons ; mais sur tout quand les sons sont rudes et aigres,

--- --- son aigre fausset

Semble un violon faux qui jure sous
l'archet.

BOILEAU.

Les

Les couleurs jurent ensemble qui ne font pas bien assorties. On le dit de même des autres choses, dont l'union est choquante. Des airs évaporés, et des cheveux gris jurent ensemble.

جو جو *Juju* Joujou.

Juju in Persian is a sparrow, in French a bird of pasteboard for children to play with.

جهد *Jehd* Jade.

Jehd is fatigue, weariness from overlabouring, and straining every nerve, applied by us chiefly to horses. The etymologists prefix a great *D* for doubtful to this word, which, is to be sought for in Arabic only.

چارطار

*Chartar**Kithára*, GR.

Cithara, L.

Chitarra, ITAL.

Guitar, ENG.

A word undoubtedly of Persian origin, signifying four strings, *ciar* four, and *tar* strings, thus, چارطاق *chartak* is four columns, that is, a principal room on the top of eastern houses, open to the front, and supported by four pillars.

چاره

Charé

Chary.

Charé in Persian is a substantive, and signifies mode, manner, means, care, caution, remedy, cure. چاره دادن To apply a remedy, to save, to repair. چه چاره What mode, by what means. Chary in English is an adjective with the sense of wary, careful, cautious, sparing, saving, repairing. "Over his kindred he held
a wary

a wary and chary care," which was bountifully expressed when occasion so required. Carew's Survey of Cornwall.

چرا *Chera* Quare.

Why, for what reason, in Persian.

چرخ *Cherkh* Circus.

Cherkh is a globe, a circle, or wheel, in Persian.

چرخد *Chirghed* Cricket.

Chirghed pronounced hard is easily made cricket. The word is Persian.

یوغ *Chiugh* Jugum.

Chiugh is Persian for a yoke. See also in its right place یوغ a yoke for oxen from یوغیدن yughiden.

چمن Chemen Chemin.

Chemen a flowery path, a parterre,
a way in a garden, a meadow, &c.
&c. جوانان چمن A green path way.

چمن صفا Chemen sofa, a seat in a garden
path.

چواچه Chuaché Chuck.

Chuaché or chuwaché is a chick in
Persian, as if formed from chuck, the
noise a hen makes in calling her chickens.
From chuck comes chick, as Johnson has
well observed.

چوپ Chop Chip.

Chip and chop, says Johnson, are the
same. The Persians call a rod, or stick,
چوپ دستی chop desti, a stick for the
hand, and express our, "to kiss the
rod," by چوپ خوردن chop khurden, to
devour the rod; چوب پاره chop paré, is a
chip

the lathe, or shaving of a tree, the poplar tree for instance.

چوپین *Chopin* Chopine.

Chopin in Persian is wooden, and is used by the French for a measure. *Chopinette de pompe* is a wooden cylinder with holes in it, used in pumps. The French dictionaries derive chopin from cupa.

چیز *Chiz* Chose.

Chiz a thing, ناچیز nothing, ناچیز شدن *na-chiz shuden* to be nothing. The etymologists bring this word from *causa*, and look no farther.

چهره *Cheré* Ciera, ITALIAN.
Face, air. Cheer.

The word cheer for countenance has long been domesticated among us in Spencer,

cer, Milton, and Daniel, and derived, like most other words of uncertain origin, from the Greek ; but supposing cheer to come ultimately from χαίρειν to rejoice, or χέαρ the heart, you have in the Persian and Italian, the immediate steps by which it descended to us from so great a height, though most probably the Persian is the true prototype.

چیره دست *Chiré-dest* Dextrous.

In this compound we have both Greek and Latin, χεῖρ et dextera to signify right handed, or dextrous. Chirédest bold, conqueror, ready handed.

هابول *Habul* Cable.

Habul is rope for climbing a palm-tree. In Welsh cabl, in Dutch cabel, ح or hh of the Arabians is founded like
the

the heth n of the Hebrews with a strong aspirate.

حايوة کردن *Habuka kerden* To make
havock.

Vide Gazophylacium, p. 149. To make havock is to plunder, and live by rapine. "Do not cry, havock, where you should hunt with modest warrant." Coriolanus, 3. 1.

--- --- semperque recentes
Convectare juvat prædas, et vivere rapto.
Virg. Æn. 7.

حاصل *Hasil* Hazel.

Hafil in Arabic is produce, fruits of any kind, such as corn, nuts, &c. &c.
حاصل کردن *hasil kurden*, to acquire or collect fruits, profit, advantage, &c.
hence comes our word hazel-nut.

بي.
حاصل

جبل bi hafyl, fruitless, hazellefs, without
out hazel, in Persian.

حزر *Huzar* Huzar.

Huzar in Arabic is strenuous, warlike ;
Houffard is a Polish and Hungarian horse-
man, a great pillager, very daring and
more useful in prompt expeditions, and
detached parties, than pitched battles.
This sort of trooper was perhaps carried
into Persia at the invasion of that country
by the Goths.

حوري *Hourî* Hure, GERMAN.

W - - - -, ENG.

The virgins of Paradise are wretchedly
degraded out of their own country, and from
that distinguished and immaculate state,
which they are supposed to preserve for
the faithful believer, are become in name
at least common, and impure. All pre-
tensions to chastity in title are lost in two
places

places on earth, and in the language
of Paris,

Nomine Virginitas saltem est libata,
vel illud

Quod falva potuit virginitate rapi.

خاص *Khass* Casa.

سرائي خاص Serai khafs, the inner
apartments. حجرة خاص Hejreti khafs,
a secret retreat. In the inner apart-
ments the women in the East are kept out
of sight. The Hebrews called their
young unmarried women נעלות because
they were concealed from public view.
The Greeks had an upper room θάλαμον
ὑπερῶν, where the women dwelt by
themselves. Amralkeis compares vir-
gins sitting at home to eggs in a nest.
See Reiske, quoted in the notes of
Lette, p. 188. A maid in Arabic is
called

called also المحزر بيضة beyzetu'l'hezer, the egg of timidity.

خورمند *Khormend* Gourmand.

Father Angelo asks, whether Gourmand does not come from this Persian word. Un homme d'esprit qui avoit voyagé dans l'orient envoya cette derivation aux jesuites pour être inferéé dans leur dictionnaire de Trevoux.

خرج *Kherge* Charge.

Charge is a bag or wallet made with two pockets to lye acrofs the horse, in Latin hippopera, Anglicè saddle-bags, from whence the English word charger may have been derived.

خطوة *Khetwet* Gait.

Our word comes from the Arabic plural خطي khety, through the Portuguese geyto,

eyto, which they pronounce soft like a
im.

خدا *Khoda* God.

Goda is God, and good, in Saxon,
and passes through all the Teutonick
dialects in both senses with certain
variations.

خمار *Khymer* Chimere.

Chimere, now fimar, from the French
marre, was a veil, or covering. At
the bottom of the title page of the se-
cond edition of Richard Jugge's 4to Bi-
ble, is represented a minister bare-headed
and habited in a sort of chimere, preach-
ing to a small audience of men and wo-
men.

خمدت *Khamlet* Camlet.

Camlet is filk and camel's hair, or all

filk or velvet. It is now made of
and filk.

خنجر *Khenjer* Hanger.

Khenjer in Persian is a dagger
poignard.

خوب *Khub* Chubby.

Chub is fair, beautiful, applied to
to a fat-faced child, or infant. *K*
softened in our pronunciation, of *v*
we have an instance in خرج *kh*
charge.

خوابخانه *Khabkhané*, Cabin
Khabgah

Khabkhaneh I take to be the orig
our word *cabin*, or *cabane* in Fr
meaning a bed-chamber, or place to
in. Hafez, as published by Rev
and Richardson, p. 41, 1774, em

this word in two beautiful lines.

هرکرا خوابگاه آخر بدو مшти خاکست
کوچه حاجت که بر افلاک کشي ايوانرا

*Herkera khabgahi akher bedou meshti
khakest,
Gou che hajet ke ber efflaki keshi
eivanra.*

Every one's last cabin is two handfuls
of earth :

Say, what occasion is there, to extend
their palace to the heavens.

Horace says the same thing.

“ Molem propinquam nubibus arduis.”

Ode iii. 29. 10.

Tu fecanda marmora

Locas sub ipsum funus, et sepulchri

Immemor, struis domos.

Ode ii. 17, 18.

خور

Khur

Cur.

Korre, DUTCH.

Cur is abject, contemptible. Cur in English is a name of reproach for a man, and a worthless degenerate dog of small value.

خورد

Khurd

Curd.

Curd in Persian means meat or victuals. Coagulated milk was the first subsistence of men in a state of nature. خورد *khurd* in Arabic is to fix, or concrete. خردل *Khurdel* to divide into small parts, just as milk is when coagulated.

خوشا خوشا

Khosha Khosha

Così Così.

Khosha khosha in Persian is well, very well, just so; which, the Italians have caught by the ear, and made *così così*, خوشی *der khoshi* in pleasantry. خوشی goodness.

خوي

خوي *Khui* Cue.

Khui, manner, custom, mode, humour. Cue in English is humour, temper of mind. We say, "he is not in a good cue." The Persians, "that he is a bad one," بد خوي *bad khui*. Here the two English words together.

خلاه *Khelah* Clay.

Clai is Welsh, and *kley* Dutch, and *kelah* Persian. The same word goes all through the four languages.

داغ *Dagh* Dagger.

داغ شدن *Dagh shuden*, I am wounded. The original word is دگر *akar* to stab, and transfix; *dagh* in Persian is a wound, or scar made with a plague, or poniard; *daga*, *daggerius*, *dardum*, in the Latin of the middle ages.

داغ *Dayikh* Dark.

Dayikh in Arabic is dark (night); in Saxon *deorc*, not light.

دغل *Dehl* Dell.

Dehl is a cavity or hole in the ground dug for collecting water. The English *dell* or *dale* is also a pit or hole, “*dingle* or bushy *dell* ;”

“ In *dells* and *dales* concealed from human sight.”

TICKELL.

Dehl is Arabic.

دختر *Dokhter* Daughter.

This word دختر, *dokht* or دختر, *dokhter* is very ancient, but by what channel the Persians got it may be difficult to determine. Its perfect agreement with the German *dochter* deserves attention. We find

find it frequently used by Furdoofee, the father of Persian Poetry, who says,

منیره کجا دخت افراسیاب
 درخشان کند باغ چون آفتاب
 ستاره دوم دختر کی نشین
 همه با کنزان و با آفرین
 بیاراید آن دشت دخت کنین
 ستاره زند بر گل و یاسمین

Which Sir W. Jones thus elegantly
 and literally translates :

“ There Manizha, daughter of Afrasiab,
 Makes the whole garden blaze like
 the sun.

Sitara, his second daughter, sits exalt-
 ed like a queen,
 Encircled by her damsels, radiant in
 glory.

The lovely maid is an ornament of
the plains :
Her beauty fullies the rose and the
jasmine."

See Flowers of Persian Literature,
p. 140.

در *Der* Door.

Der is a gate, or a door; در
کردن *der bisté kurden*, to shut the
door, or literally, to make the door
fast; در زدن *der zeden*, to knock at
the gate; کسلی *kefeli* of comfort; برو
berou beder, go to the door, depart.
Berou is the imperative of *ruftun*, and
beder, as we say, to doors, out of doors;
صدور *fudder*, is the name of a Persian
book; the word signifies, a hundred
doors or gates, to knowledge.

درد *Durd, Dred* Dreg.

Dred or dreg, from whence came also
درد, which is in Greek *lees*.

— — καὶ ἐς τρύγα χεῖλος ἐρείδων.

Theocr. Id. 7. 70.

Drinking to the dregs.

Thus from the Chaldee תרגם we have
urgeman, interpreter; turgeman, Ara-
drogueman, Turkish; trucheman,
truch; and truckster, English. *Drin dree*,
by the insertion of the vowel, *derry*,
es from tree; in Greek it is δρεῦς.

درم *Derem* Dram.

Dram is immediately from the Arabic
m, without passing through the Greek
δραμή or the Latin *drachma*.

دستکار *Dastkar* Dexter.

دع الدنيا

دع الدنيا *Da ed dunya* Da.

Da is give up, throw away the world;
 واهملها *we ehmilha* and abandon it. Ha-
 fez, Ode I.

The word *eddunia* is used on the Cu-
 sic coins perpetually; Soliman the first,
 anno 467, Chr. 1074, is called the shadow
 of God in the world. غيات الدنيا والدين
Ghiyat eddunia weddin, the succour of
 the world and religion. See Adler's
 Tychsen, p. 8718, Introd. in Rem Num-
 mariam, 1794.

دفتر *Difter* Διφθέρα.

Difter a book, or roll, a journal so
 named from the skin on which it was
 written. The Ionians, Herodotus tells
 us in his *Terpsichore*, or 6th book, ac-
 cording to ancient custom, called books,
 skins,

s, because, for want of papyrus, they
 e obliged to use sheep and goats skins,
 within my memory (adds the histo-
) many barbarous people continue
 practice, *i. e.* many foreign nations.
 : Greeks and Romans gave the name
barbarous to all who were not Greeks
 Romans, and the Arabians call all
 born Arabians by the name of مجم
 : is, Persian, *barbarian*; the word
bara in Sanscreeet means *barbarian*.
 lkins.

دلفین *Delfin* Dolphin.

The Persian authors of high antiquity
 that the delfin will take on his back
 sons in danger of being drowned,
 n whence comes the fable of Arion.
 : word is derived from דלף stillare
 re, delf; because the dolphin was con-
 red as the king of the sea, and Nep-
 tune

tune a monarch represented under the image of this fish. Dolphins were the symbols of maritime towns and cities. See Spanheim, 4to. p. 141. ed. 1671.

دَماَس *Demas* δέμας.

Demas in Greek is a living body, in Arabic, the clothing of a living body, or man's clothing.

Tebrizi explains clothes to mean that which they cover.

خَلَصَنِي قَلْبِي مِنْ قَلْبِكَ
Khalsani colli men colbeka.

“Disengage my vestments from your vestments;” that is, Break the vest of friendship, or the heart, which we mutually wear as a garment. . Cf. Lette, p. 184, in carmen Amralkeis.

ذنب *Deneb* Deneb.

Deneb or dunub is a tail in Persian. We are acquainted with this word from the star in the tail of the lion, and it is mentioned here to show that the tail of the wolf, ذنب السرحان *dhanbo' rsháni* in Arabic is the ἀμφιλύκη νύξ and ὑκόφως of the Greeks ob coloris similitudinem, and also the French proverb, entre chien et loup, that is, infra horam espertinam. See Jeremiah, cap. v. 6. for the wolf of the evening.

دندان *Dendan* Dens.

Dendan, a tooth in Persian. The baring tooth is the tooth shown in baring, and the saw made of serpents' teeth is a very sharp saw. اره مار دندان *rrei mar dendan*.

“ Sharper

“ Sharper than a serpent’s tooth.”

SHAKSPEARE.

” *Du* Duo.

” *Dul* Deuil.

Dul is a widow. *Meninski*. The French may have borrowed their expression of *deuil* from the Arabic one for widowhood, a state of mourning. Widows in France are allowed money for their dole or widowhood. See *Trevoux*.

” *Dulab* Dole.

Dulab is a water bucket, and a turnabout in the walls of monasteries, hospitals, and lazarettos, into which people put, on the outside, victuals and necessaries, and then, turning it on its axis, leave them be carried off by those within. Whence we may have had our phrase of to
dole

dole, and livery-dole at Heavitree, near Exeter.

دَا *Dá* Da.

Dá is the imperative of دادَن دادن, *dadén*, to give.

دِيك *Dik* Dyke.

Dik in the Persian language is a pot, or kettle, a vessel of content. In Saxon *dic*, and Erse *diik*; in English a receptacle for water, a sort of earth pot, *dik si-falin*, or ditch.

دِيْمَجَت *Dimjat* Damietta.

Dimjat is the ταμίαις of Stephanus Byzantinus, called by the seventy τάφνας from tahpanhes in Jeremiah, cap. II. v. 16. Tahpanhes תַּחְפָּנֶחַס was a principal city in Egypt, Daphnæ Jelusiæ, where Jeremiah was stoned by the Jews, according

“ Sharper than a serpent’s tooth.”

SHAKSPEARE.

” *Du* Duo.

” *Dul* Deuil.

Dul is a widow. Meninski, The French may have borrowed their expression of *deuil* from the Arabic one for widowhood, a state of mourning. Widows in France are allowed money for their dole or widowhood. See Trevoux.

دولاب *Dulab* Dole.

Dulab is a water bucket, and a turnabout in the walls of monasteries, hospitals, and lazarettos, into which people put, on the outside, victuals and necessaries, and then, turning it on its axis, leave them be carried off by those within. Whence we may have had our phrase of to
dole

dole, and livery-dole at Heavitree, near Exeter.

د , *Dá* Da.

Dá is the imperative of دادن *daden*, to give.

ديك *Dik* Dyke.

Dik in the Persian language is a pot, or kettle, a vessel of content. In Saxon *dic*, and Erse *diik*; in English a receptacle for water, a sort of earth pot, *dik si-falin*, or ditch.

دمجيت *Dimjat* Damietta.

Dimjat is the ταμίαθις of Stephanus Byzantinus, called by the seventy τάφνας from tahpanhes in Jeremiah, cap. II. v. 16. Tahpanhes תחפנח was a principal city in Egypt, Daphnæ Jelusiæ, where Jeremiah was stoned by the Jews, according

to an ancient tradition mentioned by St. Jerom. Here we see how Tahpanhes was pronounced by the Seventy, the origin of its present form in Latin. Dim-jat got the name of Pelusium from the mud of its soil, which is still of the same nature.

ذرا *Dzera* Zera.

Zera a thing of nothing, a thing scattered by the wind ; in Italian *zero* from the Arabic.

ربا *Ruba* Robbing.

Ruba is the participle of ربيدن *rubiden*, to rob, or carry off by force ; دل ربا *dil ruba*, robbing the heart : سامان ربا *sa-man ruba*, robbing the head, or intellect, taking away the wit, or understanding in Persian.

The

The word *rubà* is the third singular of the verb *rubar* in Italian.

Chi ruba un corno, un anello,
Un cavallo, e simil cose, a qualche
discrezione,

Et può chiamarsi un ladroncello ;

Ma chi ruba la riputazione,

Et dell' altrui fatiche si fa bello,

Si può chiamarsi un affaffino e ladrone.

I quote this passage from Berni's *Orlando Inamorato Rifatto*, to point out Shakspeare's imitation, or plagiarism, without being able to show that Berni existed in English in our poet's time.

“ Who steals my purse, steals trash.”

Othello, Act iii. Sc. iii. p. 520.

Ed. Stevens.

l. l. *Rabyt* Rabbet.

To rabbet is to pare down two pieces of wood so as to fit one another. Rab-

G

bet,

bet, a joint made by so paring two pieces ; and is derived from rabot in French, a plane, which is a Persian word that signifies a ligature, any thing binding, connecting, regulating. رابطہ اشنایت

The cement of friendship.

روب

Rab

Rob.

Johnson was right when he said he believed *rob* to be Arabic. رابط and روب in its first sense means to thicken, spissavit, inspissavit, and the abstract in English inspissated juices ; for when the infusion is evaporated to a thick consistence, it becomes a jelly, rob, or extract.

رېبس

Rebs

Ribes.

Rebs is gooseberries in Arabic.

مس

رَبْس *Rubs* *Rubs*.

Rubs is the plural of *rebs*, and means calamities, uneasiness, in our sense.

“ --- --- --- ay, there's the rub.”

SHAKSPEARE.

رَبَاه *Raba* *Robber*.

Castellus refers us to the fifteenth verse of the seventh chapter of St. Matthew for the sense of this word where we have *ύχοι άρπαγες* rapacious wolves. The Germans call a conqueror *eroberer*, of which, to their cost, they know the French to be the greatest in the world.

رَف *Ref* *Reef*.

Ref in Persian means a book-press, or tablets, so in English; a ledge, or shelf of rocks, a ridge rising higher than the rest; also a sail reduced by drawing the

reefs; also a ruff, or puckered lin
 See a Sermon preached at Whiteh
 1607, 4to. 1615, call the Merchant Ro
 " With plumes, fans, a filken vizard, v
 a ruffe like a fail."

ركد *Rekd* Rocked.

Rekd in Persian is going to bed, fle
 ing; rocking is procuring sleep.

رگو *Regu* Rag.

Regu is clout, patch, or piece of
 cloth in Persian; in Greek *ράχος*, a
 tered garment.

رنا *Runa* Runic.

Runa is a sound, especially a mus
 found; rana is to make a jingling noi
 fr

from this word comes *مرنان* mirnan, in Arabic, a bow that twangs.

Δεινὴ δὲ κλαγγὴ γέγερτ' ἀργυρέοιο βιοῖο.

Il. α. v. 49.

The runic poetry was so called because it left a vibration on the ear, from its measured cadence like a bow.

رندی *Rindi* Brindisi,

Of the Persian word rindi, a drink, the Italians have made brindisi, as if brindi-si, drink, yes drink, your health, to you. O Hafez, drink wine, and be drunk, and be cheerful, but make not, as others do, a false snare of the Koran. The first verse ends with the disjunctive *دلی* weli.

روب *Rub* Rubbed.

Rub, the contracted participle of ruften, to rub or sweep. خاکروب *Khakirub* is a broom from khak, earth, and rub.

کر چنن جلوه کند

Guer chenen jehwe kuned.

If such delights he would bestow, &c.

خاکروب در مینخانه کنم مرگانرا

Khakirub der meikhane kunemi mezsh-ganra.

I would make a broom of the hair of eye-brows for (his) drinking-room.

روستای *Rustai* Rusticks.

Inhabitants of villages ; روستا *rusta* is a village in Persian.

روشنا . *Roshana* . *Roxana*.

Rufhana, light, splendor, marcasite, or fire-stone, and the name of one of the queens of Alexander the Great, called by the Greeks *Roxana*.

روم *Rhoom* . ~~Room~~.

Rhoom in the Ava language has the same meaning as in ours, and signifies space or a hall in which justice is administered. See Symes's Ava. In the Malay language روم rooma also signifies a house, room, or apartment. Vid. Howison's Malay Dictionary.

زانو *Zonu* γονυ.

This term for knees has been probably a legacy of the Greeks to the Persians; I believe the Arabians knew nothing of it in their great ocean of words.

زاني *Zani* Zany.

Zany is, in Arabic, an adulterer and fornicator, and with us a term of reproach, but no contraction of Giovanni with Johnson, or derived from Sanna with Skinner. See Shakspeare, p. 30, v. iv. ed. Stevens. See Hudibras, v. II, p. 30. ed. Edinburgh.

زعفران *Zaferan* Saffron.

In low Latin *zafframen*, *zaffranum*; *zaferan* in Persian and Arabic.

زفير *Zefir* Zephir.

Zefir is a current of wind or flame in Arabic.

زق *Zak* Sack,

Zak a skin of wine; زقاق *zukak* a lane, an alley, the sea, or gate; الزقاق
the

the Straits of Gibraltar; an impervious alley, or no thoroughfare, the French call *cul de sac*.

زمرد *Zumrud* Smaragd.

Smaragdine made of emerald. The Latins write Smaragdi, but it should be zmaragdi. See Broukhousium ad Tibull. I. 1. 51.

زنج *Zinge* Chin.

Zenge or zinge is a Persian word which serves for two languages.

زنج *Zinkh* Chink.

Zenkḥ is a hole, or chink in the chin. Some men's chins are good to play at cherry-pit in. See Twelfth Night, Act. iii. iv.

سال

سال Sal Sol.

Sal is the year in Persian, from whence comes sol in Latin, although Martianus Capella derived it from solus.

Solem te Latium vocitat quod solus
honore

Post patrem sis lucis apex.

De Nuptiis, Philol. 11.

The successors of Mohammed, particularly Abubeker and Omar, made war against Persia, and having completely conquered the country in the year 536, obliged the vanquished to receive the lunar year instead of the solar.

سال قمري Sale kemri, for سال شمسي sale shemsi; and then to put the finishing stroke to the metamorphose, overflowed them with a deluge of Arabic.

The Egyptians in their hieroglyphics taught this doctrine, that the sun was the efficient

efficient cause of time and the year. Some of the Egyptian hieroglyphics, says Clemens Alexandrinus, represent the sun in a ship, some on a crocodile, signifying that in passing through air and water, he generates time. Lib. i. p. 566. See also Jablonki, Pantheon Ægyptiacum, p. 153. Part i. 1750.

سجل *Sigil* Sigillum.

A register, the record of a court of judicature, the decree of a judge. The first sense is a water-bucket, and not a little remarkable that the words *sceau* which Menage brings from *sigillum*, and *seau* a bucket, are the same as the Arabic.

سفينج *Sefinj* Sponge.

Sefinge is sponge in Persian.

سفنج

 *Suker* Sawcer.

Suker in Persian is a sawcer. The etymologists have nothing to say on this word. Johnson quotes *Hudibras* under it.

“ With faucer-eyes and horns.”

Where faucer means eyes as round and broad as a sawcer, unless it were forcer eyes, eyes of a fortune-teller.

- - - - Sorcier

- - - - qui fata hominum (arte)

Sortitur, volvitque vices - - -.

A. iii. 376. Virg.

 *Silk* Silk.

Silk is the thread of a worm that turns afterwards to a butterfly. This word comes to us from the Arabic, through the Saxon *feolk*, in which is a letter more than in 



سماق *Sumak* Sumak.

A species of plant of a sourish taste, which is strewed over meat, like pepper. In Linnean botany fumak is *rhus coriaria*, and the one mentioned here is the *rhus tybinum*, or vinegar-tree, so called, at least, in America. Summakiyet in Arabic is meat dressed with sumak, perhaps all the species of *rhus* afford more or less acidity.

سول *Sul* Sole.

Sul in Persian is the sole of the foot of a camel, sheep, goat, &c. The timber or stone at the foot of the door is this word also. Syl in Saxon, seuil in French, sulle in Dutch; which in Tartary and Persia it is a capital crime to tread on. See Rubruquis Voyage en Tartarie, Tavernier en Perse. On punit très sévèrement ceux qui marchent sur le seuil des mosquées,

mosquées, ou des palais des roi. A piece of the black stone of the temple of Mecca was mortised into the threshold of the principal gate of the palace of Almanfor, second khalif of the house of Abbas, which nobody on entering might touch with their feet. Sul is also one thing laid under another, as leaves under fruits to keep them fresh.

سینه

Siné

Sinus.

Siné the breast in Persian.

شارف

Sharif

Sherif.

Sharif in Arabic is noble, or one that is soon to be ennobled. In Saxon sherif is the shire reeve, or county steward.

شاعر

Shiar

Shirt.

Shiar is an inward vest in opposition to اثر, dithar, an outward garment.

Mohammed

Mohammed called the inhabitants of Medina his inward garment, or shirt, all other men his outward. Thus Tamerlane addresses the soldiers of Bajazet, to persuade them to revolt, you are to me *shiár*. Hist. Tamerlane, Arab. p. 242. *شاعر* is a poet, from *shaar*, to know poesy intimately, as an inward garment. The French say, Je le connois comme ma poche.

شال *Shaul* Shawl.

Shaul in Persian is a mantle of wool worn by the dervishes; a cloak made of silk and goats-hair.

شاه مات *Shah mat* Check-mate.

The king is dead at chess, which is meant by the corruption check-mate, from *schach* in German.

ستاره

ستاره *Sitareh* Ἀστὴρ.

Nimrod said he would count the stars,
 سر . سر far befar, tête par tête, one by
 one. Ferdoufi, in Sir W. Ouseley's
 Epitome, p. 18. Of sitareh the Greeks
 made statira, and of roshuna Roxana,
 from روشنا splendour.

شراب *Sherab* Syrup.

شرب *Shurb* Shrub.

Shurb is drinking, any thing drank.
 Dr. Johnson calls shrub a cant word in
 English, but it is as good Arabic as Sy-
 rup or Sherbet.

شراب‌ت *Sherabat* Syrups.

شربت *Shurbet* Sherbet.

Sherbet in Arabic signifies a draught
 of water; and a fyrupe of lemon, or
 orange

orange juice, mixed with water and sugar.

شكال *Shekal*
 شغال *Sheghal* Jackal.

From this word Menage derives cigala in Italian, on account of the piercing cry, common to both animals, and very applicable to the Italian insect, which Ariosto and the poets of his country hold in such execration. I have already referred to the Greeks in another article where the eternal chirpings of the cigala are equally detested. The jackal, in Hebrew *by* Seol, is a gregarious animal and hunts in troops. It was with three hundred of these that Sampson set fire to the corn of the Philistines. Ovid mentions an annual custom observed at Rome, which is of the same sort, and was founded, as he says, upon an accident. This may at

least serve to show, that the idea of foxes with fire-brands fastened to them is not so extraordinary as to drive us into a new explanation of shocks for foxes, and extremities for tails, which will by no means hold, unless the sheaves could be sent, as the foxes were among the corn, *והוא* and he sent. See a writer in the works of the learned, 1710, April. Carfeoli, where the jackal set the corn on fire was a small town of the Peligni, of which Sulmo, the capital, was Ovid's birth-place; here he learned this story, of which Carefoles in its name perpetuates the memory, *קרא שול* Kara seol, city of the fox. But I by no means think, says Calmet, that a single event of this sort could have been the original of a great festival in the circus, an event which happened in an obscure town, recorded in the register only of an inconsiderable place.

place. Perhaps, the exhibition of the foxes with lighted fire-brands on their backs on the last day of the Cerealia, was in commemoration of the extirpation of the fox, that had done so much mischief to Ceres in other places, as well as at Caracoli.

Be this however as it may ; Rome was not the only city in which animals on fire were exhibited at a particular festival of the year. See the description of the شُبِي سَازِه shubi fazà, nox rogorum, in Arabic, لَيْدِ الْوَقُورِ nox incensi ignis ; when birds and other animals were turned loose every where with dried herbs and leaves fastened to their legs, set on fire. Hyde, p. 256. ed. primæ. Relig. Persarum.

These ceremonies most probably have had no common origin, but each has been occasioned by some local peculiarity that has given rise to them all. See

Fasti Ovidii, lib. iv. with Bayeux's notes; and Calmet, on Judges xv. v. 4. Merrick, on Psalms, p. 124. Bochart Hierozoic. Part i. lib. iii. c. xiii. p. 855. ed. 1675.

Calmet, to whom I have referred, thinks Carfeoli too insignificant to have given birth to the exhibition mentioned in Ovid.

Cur igitur missæ vincis ardentia tædis
Terga ferant vulpes, causa docenda
mihi.

But Carfeoli was but 50 miles from Rome, and so great an evil could not be commemorated with too much ostentation.

 *Shuger* Sugar.

Shuger is Persian, and shuker is Arabic. Johnson says, somewhere in his works, that sugar is the most insipid of sweets; but the Turks are hardly of this opinion,

opinion, when they call their favourite women by the endearing name of *fukar birpara*, that is, a bit of sugar; *bir* one, *para* piece. See Vaughan's *Turkish Grammar*, p. xviii. Preface. The Persians, like the Turks, are remarkably fond of sugar, and frequently apply it to their mistresses: thus they often speak of their damsels as being possessed of  *shuger lebaun* sweet lips, or as having  *duhun sheereen* sweet mouths. Vid. Jones's *Grammar*, p. 85.

Dorothy, Countess of Sunderland, one of the head-pieces in the 4to edition of Waller's Poems was the true *Sacharissa*; the one at Windsor is another Countess of Sunderland, daughter of George Lord Digby, and daughter-in-law to Dorothy, who gave her own portrait by Vandyck to Waller; Dorothy was daughter of Robert Sidney Earl of Leicester, wife of Lord Spencer of Wormleighton, a minor.

شمشیر *Shemshir* Scimitar,

Johnson says scimitar is erroneously spelt, and ought to be cimiter from cimitarra in Spanish. Here we have a proof that our word comes straight from Persia, and not from Spain,

شود *Shud* Should,

Shud is the third singular of the present tense of the potential mood from the verb شدن to be. It is remarkable that in the compound preterperfect, the Persians express our I have been, by I am been ; شده ام *shudeh am* ; just as the Italians do by their sono stato ; in French j'ai été.

The idiosyncrasies of the Persian and Arabic, compared with other languages, would make a tract of itself : such as توغالت *tugalet*, your umbrella, or the umbrella

umbrella of you. Thus in the Greek,
Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν.

I was a queen before, but now the
 slave of thee; or thy slave.

Hecuba, v. 809. Euripides.

The word *galet* is Arabic, and the plural of *خايل* a *parapluie*, or shade from rain. In the Persian translation of St. Matthew, chapter ii. v. 16. instead of Herod sent forth and slew, we have, *و فرستاد کشت* *kashet*, *vu furistaud*, *slew* and sent forth; the last first, as in Virgil of Rhadamanthus,

Castigatque auditque dolos ---

*--- --- moriamur, et in media arma
 ruamus.*

Here was he bred, and born, brought
 up and nurs'd.

In the eighteenth chapter of the Koran we find the *ὕστερον πρότερον*, or

this figure, الغيب والشهادة alimm'u'-ghaibi washshahadati, who knows the secret, and the manifest ; God who is acquainted with what is open to all, and what is hid from all,

Et torrere parant flammis, et frangere ferro.

Virgil, *Æn.* 1, v. 179.

The Persian and Arabic, however, are not the only languages in which this figure occurs in prose, we find it too in modern French, in Batteux's translation of the 251st line of the Art of Poetry, *syllaba longa brevi subiecta, vocatur iambus*. Une syllabe longue suivie d'une breve, est ce qu'on appelle iambe ; or rather a trochee,

صابون *Sabun* Sapo, Savon.

Sabun is Arabic.

صعد Sad Sad,

In Arabic عذاب صعد azaub sad, is extreme pain.

ضرب Zart Crepitus, à posteriori.

Zart is an Arabic word.

ضرف Zaraf, Zerif Carafe.

Zaraf is a skin to carry water in. The Arabians have also قرف karaf or keref, a bag to carry pickled meats in.

ضرفة Zurfet Surfeit.

Surfeit in our language is generally derived from fur and fait over done, but surfait in French is an old word, which means another thing, as crime, forfait, &c. Zurfet in Arabic signifies too much of any thing ; abundance of wealth, embarras de richesses.

صلت *Sult* Subsultus.

The Arabic *sult* is preserved in the compounds *subsultus* and *insult*. *Sult* is the leap of a horse.

صوفى *Sof* *Sophist* or *Soph*.

Sof has no derivation but from *sof*, wool, in Arabic, or *sofa* in Persian. Greek *Σοφὸς* implies a philosopher, or wise man. In Turkish and Persian, it is a Dervish, or Fakeer. Several kings of Persia have assumed the name of *Sof* from Ismael in 1500, who belonged to the order of dervishes, or *sofis*, and founded the dynasty which possessed the crown till Nader Shah usurped it in 1736. It is a vulgar error to suppose, that all Persian monarchs are necessarily called *sofis*.

صفر *Syfr* Cypher.

Syfr is Arabic.

صلات

٢١٥ *Salata* Sallad,

Salata is Arabic. This word is ordinarily brought from *sale*, et *Salgama* in *Ausonius's* Epigram, herbs and fruit dressed with salt and vinegar. Epigram, 125.

طاس *Tas* Tasse,

Tas in Arabic and Persian is a cup or goblet, to which the Arabians compare the vault of heaven, that resembles a depressed arch.

٢١٦ *Tebé* Tapes.

The word *Tebé*, used by many nations, is assigned by *Henry Stephens*, in his *Tract de Latinitate falso suspecta* to the Persians, “*Nonnulla sunt vocabula.*” There are some words which the Greeks have borrowed from the Persians, or other foreigners, the Romans from the Greeks,
and

and we from the Romans, among ~~which~~ our tapis is allowed to be one. Tebé is a carpet with pile on one side only, Amphitaba (not amphitapa, because the Persians taba per btapete vocant) ex utraque parte villosa tapeta. We have in Lucilius, lib. i. p. 25. fol.

Pfilæ atque amphitapæ villis ingentibus molles.

Pfilæ carpets with pile on one side, amphitapæ on both. Vid. Reland de Samaritanis, p. 39.

طراد *Tirad* Tiring.

Tirad is a man who tires the patience of his hearers by a tedious delivery. From the Arabic طر terr, fecuit, sc. faccum-bursam, comes طرار terrar a cut-purse. طر signifies also compulit, he compelled, or drove together, he infested, he attacked,

tacked, which is the meaning of the Greek word *τείρω*.

طرياق *Tyriak* Treacle.

In Greek *Τηριακὰ*.

طلسم *Tylsem* Talisman.

Talisman is a magical image, on which are engraved letters, and mystical characters, as charms against enchantments in Arabic.

طلق *Talc* Talc.

Talc, a species of fossil arranged under the magnesian earths. The Venetian talc is not so called because it is found in the Venetian territory, as it is rarely met with in that country, and the Muscovy talc of which the ancients made their windows instead of glass, abounds in the island of Cyprus. See Seneca, Epist. p.

500. v. 1. 8vo. Var. 1619. with Lipsius's
Comment.

طوطي *Tooti* Tooting.

Tooti is a parrot, a bird who speaks by
rote.

The coxcomb-bird so talkative and
grave,

That from his cage calls cuckold,

● whore, and knave,

Tho' many a passenger he rightly call,

You hold him no philosopher at all.

توطي وار *Tooti-var* is parrot like. To
toot, verb active, means to make inarti-
culate sounds with the mouth like a learner
on the flute.

This writer should wear a tooting-horn.

HOWEL.

I cast

I cast to go a shooting,
 Long wand'ring up and down the
 land,
 With bow and bolts in either hand,
 For birds and bushes tooting.

Johnson explains it by prying and peeping, which can hardly be the meaning; it is true indeed, that a hunter, that is beating the bushes, pries and peeps, but that does not express the action of tooting.

طول *Tul* Tall.

The Arabic sense of *tul* is the same as *tall* in English, or *tâl* in Welsh.

عنق *Anik* The Neck.

Anik comes to us from the Arabic without passing through the Greek, as thus, *anik*, neck, the *ain* being dropped.

The

The Greeks not liking $\alpha\upsilon\eta\eta\chi$ transposed the last letters and made $\alpha\upsilon\chi\eta\eta$. This sort of metathesis is not without example, when foreign words were to be introduced into the languages of Europe. Thus dipuc of the Bramins made ctupid of the Latins. It cannot be said here that the mistake is owing to the mode of writing, as in Persian and Arabic, where $\eta\eta\chi$ forwards is $\chi\eta\eta$ backwards; since in Shanscrit they write from left to right like Europeans.

عفن *Urhun* Mush urhun, fly fungus.

I have little doubt but that our word mushroom has been formed from the Arabic, by prefixing mouche after the French mouscheron, signifying a knat, or small fly, found on funguses, as well as the fungus itself.

عطر

عطر *Atar* Ottar, odour.

The most expensive perfume in use at this time in the East, is the pure essential oil, or thick substance called عطر گل ottar gul, or odour of roses, more precious than gold. See Asiatic Researches, vol. I. p. 332; and there Colonel Polier. Also Persian Miscellanies, p. 42. This oil, as I have been informed by Sir Hugh Inglis, and to whom I owe the remark, is of a green colour, and has a greenish cast, for which reason the epithet *viridis* is given by the Psalmist to the oil with which he says, he shall be anointed, that is, with the finest perfume; and so the word is rendered by Arias Montanus in his interlinear version, *oleo viridi*, by the Septuagint *oleo pingui*, ἐλέω πῖονι. The word green is therefore perfectly correct, and should be understood literally, and

not as Harmer proposes to do, metaphorically. See Harmer, vol. II. p. 204, 5, 6. Psalm xcii. 10. Bowyer's Conjectures, Appendix, Mark xiv. 3.

عفريت *Afreit* A fright.

Afreit in Arabic is a giant, or demon, or imaginary spectre of a horrible appearance.

عمود *Amud* Humid.

Amud is moist, wet ground, in Arabic; which, in English, by aspirating the guttural ain makes humid.

عموم *Umum* Common.

Umum common, universal. ع as guttural â frequently takes the sound of î, ô, or û, which strongly aspirated makes *umum* and common sound alike. *Umum* is Arabic, that has borrowed very little from the Latin.

عيق

Aik

ἄκρη.

Aik is the sea shore in Arabic, and the same thing in Greek. Virgil and Cæsar have Latinised it ; the former in *n. v. v. 613.*

At procul in sola secretæ Troades acta
Amissum Anchisen flebant, stantesque
profundum

Pontum adspectabant flentes.

Here you have *flebant* and *flentes*, but the ancients were generally very nice in this particular, as might be easily shewn. Horace, however, is sometimes caught in a jingle, which he could hardly have approved. *Carmen, Sec. ii. 63.*

Qui salutari levat arte fessos
Corporis artus.

• عيك

Yket

Thicket.

Yket, a grove, or thicket in Arabic,

becomes English by prefixing the article *the* yket, thicket.

عين

Ain

Eyne.

The original Arabic word is preserved unchanged in eyne, the obsolete plural of eye.

تنام عني وحيث النجم ساهرة

Dost thou sleep unmindful of me, (away from me) whilst the stars are awake; whilst the eye of the star watches.

Nájmon of the stars with ال prefixed, denotes the Hyades. نجم najama means to appear, and rise, like ظهر dhahara, and طلع talaa. The verse is interrogative, but ا is omitted before the first word on account of the metre.

The line quoted above is not unlike a passage in Coluthus de Raptu Helenæ, v.

4, who employs the same sort of magery.

Ἀστέρες ὑπνώουσι καὶ ἐν σκοπέλοισιν ἰάυει·
Ἀστέρες ἀντέλλουσι, καὶ οὐ παλίνορσος
ἰκάνει.

Coluthus lived at the end of the fifth century and the beginning of the sixth, under Anastasius, at Lycopolis in Egypt, and Hofain with the title of *طغراعي* was vizir or counsellor to Masud "Ebn Moammed of the Seljucidæ at Maufil in Mesopotamia, in the year 515 of the Heraclius. The second verse of the Arabic is, "Thou art changed, but the colour of the night is the same." See Pococke's note. The Greek is, "The stars are set, and he still loiters among the rocks; the stars are risen, and he is not yet come back."

The resemblance of Arabic to Greek and Latin occurs in a variety of instances,

of which the following are worthy of remark : " I approached him that I might request of him a torch, or fire to supply my focus, or kindle mine from his fire." Assembly i. of Ebno'l Hariri, the son of a silk merchant. See his name at length in Schultens and Chappelow.

Homo qui Erranti comiter monstrat
viam,

Quasi de suo lumine lumen accendat,
facit.

Ennius, p. 297, 4to. Cicero pro
Balbo. lib. de Off. 3.

Al-Bafri Al-Hariri lived from 446 to
516 of the Hejira, of A. D. 1122.

Assembly at Sanaa. Irtegalon, orations
or verses delivered extempore from rá-
gala pedibus astitit.

--- --- in hora sæpe ducentos

Ut magnum, versus dictabat STANS
pede in uno.

See

See Schultens, 4to, Franequer, 1751.
Ior. S. 1. 4. v. 10.

The Arabians say, penetrating through the Zend, never fails, in allusion to the practice of rubbing fire out of an instrument, called the Zend, viz. one piece of wood put into the hollow of another, which, by chafing is made so hot as to emit fire. Zeradusht wrote a book, to which he gave the name of Zend, on the principles of the Persian religion, intimating that the Zend or fire kindler was the true divine light, which descended upon him from heaven. Mohammed did the same, and called the Koran, the تنزيل inzil, or heaven-descended Kitab.

غربال *Ghirbal* Cribellum.

Ghirbal a sieve in Arabic. Cribrum, ribellum. The diminutive first appears to have been used by Palladius in the 3d
14 Century.

Century. The Chaldee for sieve is ܐܪܒܠܐ arbala aspirated gharbala.

An Arabic poet, Caab Ben Zoheir, p. 9, 4to. Lugd. Batav. 1748. says, that his mistress Soad will not keep her word, but as a sieve does water.

كما تمسك آله الغربال

Kama temsok' l' ma' l' ghirbal,

غزال

Gazaul

Gazaul is an Arabian deer. See Johnson and Spanheim, p. 156, 4to, 1671. de Nummis.

غل

Ghell

Gall, guile.

Ghell in Arabic is hatred, envy, malevolence, fraud, and treachery. In Persian we have بی غل *bi ghell* without guile,

غلبکن

خلبكن *Ghelebken* Jalousie.

Ghelebken a latticed window ; called a French architecture *jalousie*, formed by a vicious pronunciation of the Persian word making that soft which should be hard, as *gelebey*, *jalousie*. Le maitre voit par une jalousie tout ce qui se passe dans son ecole, le grand seigneur dans son Divan. Dict. de Trevoux.

غوغا *Ghugha* Gewgaw.

A Persian word and equally an Arabic, for noise, contest, cry, squabble, of little import, for trifles.

غولو *Gulu* Gullet, gula.

Ghul in Arabic is an imaginary sylvan god or demon very ravenous, supposed to devour men and animals, appearing under the form of a serpent, a dragon, or a wolf,

a wolf, and cheating and deceiving in all;
hence, to gull or cheat.

غوير *Ghavier* Cavern.

Ghuweir in Arabic is a little cavern,
from whence caverna may have ori-
ginated.

فات *Fat* Fate.

فارس *Faris, a Horse* Haras.

Haras in French is a receptacle for
brood-mares, a breeding-stable; and a
horse, or mare; whence we derive our
word for that animal. Fars in Arabic
means Persia, because, after the time
of Cyrus they became great horsemen,
and their names terminated in asp, which
signifies horse, as, for instance, Darius, son
of Hytaspes. See more in a curious
note of Sir William Ouseley's on this
subject. Hyde, Relig. Vet. Pers. p. 303.
Ed,

ad. 1700, de voce Gheshtasp significante
actus equo.

فاني *Fani* Vain.

Frail, transitory ; in Persian we have
این فانی جهان this vain jihan, or world.

فرتونه *Fortuneh* Fortuna.

Fortuna in Italian means a sea-squall,
urraſca di mare, after the Persian for-
meh. See Angelo's Gazophylacium.

فردوس *Ferdaws* Paradisus.

Firdaws is a pure Persian word.

فرح *Fereh* Freuen ſich, ſich freuen.

Fereh or freh in Arabic is gladneſs,
heerfulneſs, &c. and the Perſians have
also فرح شوند to be glad, from whence
comes the reflective verb, freuen ſich, and
reude joy; frey free, &c. &c.

فرن *Furn, Furun,* Furnus.

Furn, an oven, is Persian, and moſt
robably the original word.

فزون *Fuzun* Foison.

Fuzun comes from فزودن to increase, and means abundance, multitude, magnitude. The French etymologists knew nothing of their word, and are constrained to bring it from foetus, fusio, &c. &c.

فستق *Fistek* Pistachio.

فوانيا *Fuania, Favania* Pæonia.

فوت *Fawt* Fatum.

Fawt is death, passing away. The Romans have a good derivation for fatum. Quid aliud est fatum, quam quod de unoquoque nostrum Deus fatur. Minucius Felix, c. 36. Fatum est quod Dii fantur.

فوز *Fuz* *Phyz.*

Fuz or *fuzh* with a *ژ* *zha* is the original of *phyz*, a contraction of φύσις. The Persian word means the contour of the mouth, and is not so insignificant as has been represented. See Johnson.

كاز *Kazz* *Satan.*

Kazz is an Arabic word signifying *Satan*, or the Devil, شيطان *sheitan*, and an Italian interjection.

قالون *Kalun* *καλόν.*

Kalun means in Persian fair, beautiful, as *καλόν* in Greek. It is also a fabulous island, where there is a castle of seven metals, into which, whosoever enters, is immortal, and the first planted tree in the world, with leaves as large as shields, and bright as mirrors.

قبا

قَاب *Kobab* Alcoba, Alcove.

Kobab in Arabic is a vault, or cupola, alcoba in Spanish, in English alcove. It is also a tent, or recess, as in Numbers, c. xxv. v. 8. And he went after the man of Israel into the tent, and thrust both of them through the man of Israel, and the woman through her tent. Where קַבָּה and קַבְתָּה mean the chamber of the tent, and the chamber of the woman. The oriental languages delight much in this figure of paronomasia, when words of like endings have opposite senses. Himám, death; and hummam, bath. Kalad, Paradise; and kalud, eternity. We do not find this play upon words often in Greek and Roman authors, though here and there an example will occur, as in Homer, Od. τ. v. 565.

Τῶν οἳ μὲν κ' ἔλθωσι διὰ πριστοῦ

ΕΛΕΦΑΝΤΟΣ.

Οἷδ' ΕΛΕΦΑΙΡΟΝΤΑΙ.

And the x. of the Iliad, v. 501.

Μυελὸν ΟΙΟΝ ἔδεσκε, καὶ ΟΙΩΝ πύονα
δημόν.

More instances may be found in Latin
writers, such as in Aufonius.

--- --- amentes ubi lucus opacat amantes,

‘μηδὲν τὸν Μήδων δειδιότες πόλεμον’.

Theognis, v. 761.

ق Cabab Cabob.

Secuit, amputavit; whence came the
fense of excavation in قباب an arch, and
alcoba in Spanish, an alcove; and not
from al khab, sleep, in Stevens's Dic-
tionary. Cabob is an Arabic dish, intro-
duced from the East by Pococke, made of
a section of a line of mutton, half roasted,
then stuffed with sweet herbs, and stewed,
when well dressed.

N. B.

N. B. **قاب** cab in Persian is the ankle bone of a sheep, and **كأب** in Arabic is an Irak ox.

قرد *Kedd* A Kid's skin.

Kedd means in the Arabic language, the skin of a kid cut into thongs; and hence with us the kid itself, **قرد** *Per longum fecuit*.

قرن *Kurn* Cornu, Horn.

Korn or *kurn* is an Arabic word, and one of those which is the same in a variety of languages, like sack, wine, earth, eye, &c.

قرص *Krus, Kurs* Cruft.

A cruft of bread, a round ball of paste, in Arabic.

قال *Kal* Call.

Hence called, in English, from the Arabic.

يقال لها عنيزة

And she was called Uneize.

See a pleasant story of Amralkeis, the lover of Uneize, and his mode of courting her, which he could only do. يوم الغدير *alghedir*, and that was the day Daret Zulzul. From Tebrizi, apud *ette*, p. 175.

قدح *Kedeh* Cadus.

Kedeh, a large cup or goblet, in Latin *cafk*.

در بزم یکدو قدح کش و برو

Der bezm ikdu kedeh kesh ve beru.

In the banquet of life draw a cup or two, and depart.

Kesh is from Kefiden to draw, the vintner's term.

Parce cadis tibi destinatis.

HOR.

قرطس *Kartas* Paper.

In Greek *χάρτης* derived from *χαράσσω*, because it is written on. This is like Voltaire's accounting for the first histories being composed in verse, because they were easier to be remembered. See Voltaire's preface to *Edipe*, and Newton's *Milton*, v. 1. p. 12, who re-echoes Voltaire, and attributes the use of poetry, prior to prose, to the intention of aiding the memory, in which he supposes it to have been tried; now the question is, what induced the ancients to make the trial?

Cartas

Cartas is, perhaps, an original Arabic word, of which the Greeks sought for the origin from the use they made of it. See other senses in the Lexicons. قرطاس paper, &c. from قرط karat secuit.

قرطم *Kurtum* Carthamus.

Wild and bastard saffron.

کروان *Karavan* Caravan.

Caravan in Persian is a body of travellers.

قرم *Kyrym* Crimea.

The Tauric or Cimmerian Chersonese.

قرم خانى The Khan of the Crim. Tartars.

بحر القرم. The Euxine sea in Arabic.

قشيش *Kashish* Causus.

Causus in Latin is vetus, and the same in the Chaldee, כשש, the Arabic, and 'Of-

can languages. اثني عشر قشيش Athena
ashara kashish, Mark appointed twelve
Presbyters with Hanania. See Eutychie
Origines Ecclef. Alexandrinæ, p. 29, 4to,
Londini, 1642.

قٓا Ket Cat.

Ket is from the Arabic قٓا serving well,
as a domestic, which is the character of
a cat.

قطن Cotton Cotton.

قفا Kyfa Coif.

Coif is the covering of the back part
of the head, which in Arabic is kyfa,
and in English cuff through the French
coeffe. Castell has given cuff (coeffe,
Johnson) with cuff a blow, and in his
dictionary writes قفا pars cervicis, a cuffe
colaphus.

قٓتان

قفطان *Kaftan* Caftan.

A robe of honour which Eastern princes present to ambaffadors.

قلم *Kelem* Calamus.

Kelem a pen, a reed, an Arabic word, the original probably of the Greek and Latin.

قسن *Kumin* Chimney.
Caminum.
Κάμινος.
Cammino.

قناب *Kunab* Cannabis, kennep.

A tent-rope, a cord, a bow-string, a name given to the plant which the Romans twisted into ropes, borrowed evidently by the termination from a foreign language. Kunab is Arabic.

قندري *Kandi* Candy.

Kandi, made of sugar. Sugared. Johnson fancies this word may come from *candare*, quasi *candidare*, to whiten, but the sweetest sugar is not the whitest but the brownest.

قندیل *Kendil* Candle.

Candil a lamp, lantern, chandelier, or branched candlestick ; Arabic.

قوانون *Kuanun*, A Canon,
Kanun A Harp.

Kanun a canon, rule, regulation, statute, or ordinance, in Arabic, *Kawanin* harps, canons.

قوتنس *Kuknus* *Κύκνος*.
Cygnus.

Kuknus is the phoenix. In the East this bird is said to have fifty orifices in his bill,

ill, which are continued to his tail ; that after a thousand years he builds himself a funeral pile, sings a melodious air of different harmonies through his fifty organ-pipes, flaps himself with his wings till he sets fire to the pile, and consumes, in order to give birth to a young phoenix, which rises from his ashes. . The Greeks applied the musical virtues of this bird to their favourite swan, that is seen on a coin of Delos. As to his vocal powers, I say, with Ælian ; Ἐγὼ, δὲ ἄδοντος κύκνου αὐκίχυσσα, ἴσως δὲ οὐδὲ ἄλλος. I never heard a swan sing, and perhaps nobody else. Mr. Jodrell has collected all that has been said on the subject of the cygnea canticum, by Leland, Aldrovandus, Olaus Wormius, and Bartholinus, in a long and learned note to the 149th verse of the Iön of Euripides. See Jodrell, vol. I. p. 43.

قو قو *Cucu* Cuckow.

Cucu is a name made evidently from the note of the bird, in English cuckow, just as قو قو *gugu* is from of the wooing of a wood-pigeon, or ring-dove, in the same language.

قهوه *Kohweh* Café.

قهوه رنگی *Kohweh rungi*, of a coffee-colour; the colour of coffee, or a dusky colour.

قلل *Colalon* Collis.

The vertex of the hill, the top or summit of a thing in Arabic from قلل

کاتف *Katif* Caitiff.

Katif, abhorring in Arabic; abhorred in English. Vile Caitiff! Spencer.
Wicked'ft,

Wicked't, Shakspeare. Wretched, Hudibras.

کار *Kar* Care.

Kar is a business, trade, art, concern, occupation, employment, in Persian, and has the sense we give to care in آزاد از کاری شودن *azad ez kari shuden*, to be free from care.

کازه *Kazé* Casa.

A small gardener's hut covered with a coarse cloth, to which the world is sometimes compared. In French we have case. Festus derives casa in Latin from cavatione, because excavated rocks were men's first habitations; and from cado casum, which is absurd: it is much better to say it is Arabic, and nearer the truth.

کاک *Cak* Cake, ENGLISH.

Cuch, TEUTONIC.

ککک *Kak* Biscuit.

In the highlands they call a luncheon; in Spanish Lonja, by the name of chak. "At Dalmally we had a chak." Travels in Scotland. The Persian word means tortella panis, or twist. It is worth remarking, that Lonja is one of the few Spanish words to be found in our language; much is from mucho, and cargo and embargo are both from Spain, and here we stop, if you except mugger the Spanish pronunciation of mulier, and well known by the vulgar saying of hugger mugger, man and wife, hugga is the hulla of the Persian, to whom the divorced wife was married. محاللی دادن - Behelali daden is to give in marriage.

كابوس *Kabus* Incubus.

Kabus the night-mare, or incubus, made from the Arabic by prefixing in, it gives it the appearance of a Latin word, which, perhaps, it may be.

كو or kaw *Kaw, Gaw, Cow.*

كاو madeh, or madeh kaw, is a cow, kaw being the male. Thus the French say, un tigre femelle, oftener than un tigre, but the Persians always sheere madeh for a lioness.

گراز *Guraz* Γαῦρος.

Guraz in Persian means a haughty air walking, a strut, and what the Italians call pavoneggiarsi. *Guraz* is also a hog, old French gore.

کرباس

کرباس *Kirbas* *Carbasus*.

Fine linen, or cotton, *Carbasus velum* ex carbaso factum; lini genus miræ tenuitatis. It was first found in Spain See Pliny, lib. xix. The word is Persian.

کردون *Guerdoun* *Guerdon*.

Guerdoun, or *gerdun*, in Persian is fortune, and its gifts, good or bad.

Depart from the house of fortune, and ask not for her bread.

HAFIZ.

نان Is bread. The Persians do not say with the Romans, *panem et circenses* but نان و زن *nan o zen*, *panem et forminam*.

کرکم *Kurkum* *Crocum*.

We have *crocum* and *crocus* in Latin and

and *κρόνον* and *κρόνος* in Greek. Homer mentions the crocus, the lotus, and the hyacinth. Il. x. v. 348, of which *cro-*
sum is Persian.

گرم *Garm* Warm.

Garm is German, or gram, and signifies chagrin, anger, choler, the *g* in English becomes a *w*, as in *wat*, *guerre*; *ware*, *gare*; *wasp*, *guespe*; *Wales*, *Galles*; *wardrobe*, *garderobe*; *waites*, *guet*. *Wal-*
nuts, *nuces Gallix*, *French nuts*.

کرمز *Kermes* Cramoisi.

Kermes in Arabic is red. In low Latin we have *cremesinus*, *carmosinus*. Les Bollandistes, Act. SS. Mart. T. iii. p. 807. Translate *pannus sericus cremonæ textus*, *etoffe de soie faite a cremone*; supposing that *cremoisi* comes from *cremona*. *Kermes* is an insect produced from the
excrecences

excrecences of the scarlet oak, *quercus coccifera*.

کشانه *Kashané* Casino.

Kashan is a winter habitation in Persia, and *kashané* a hall, or parlour, that is, a smaller apartment, just like the Venetian casinos about the piazza, or St Mark's place.

کفار *Cafer* Caffre.

Cafer is incredulous, an unbeliever such as inhabit the lower parts of Æthiopia, and the East and West coast of the Southern point of Africa.

کک *Kek,* Cack,
Qui ventrem exonerat. Cacare

“ ----- some cack against the wall
And as they crouchen low for bread
and butter call.”

POPE.

Th

This is a Persian word expressed in Greek with a Σ, as in Arabic كذا keza.

Ἐλέθερ' εἰς κόρυρα, χεζέου θέλῃς.

كل Kal Calvus.

Kal, bald, baldness, in Persian, owing to scurf and scales on the hands and the head.

كواب Kub Cup.

Kub in Persian is a cup.

كوت Kout or Gout Gout.

Kout is gouty, infirm in the feet, unable to rise.

كوپه Kupé Cupping-glass.

A surgeon's cupping-glass in Persian.

گیتی Giti Γῆ.

Giti the earth, the universe, is perhaps a word borrowed from the Greek, with

with a Persian termination given to it. Giti fitan is the conqueror of the earth. Giti nama is showing the world, implying a mirror supposed to belong to Alexander the Great, which reflected from its surface every thing that was doing on the face of the earth.

کیر *Kir* Κύριος.

Kir is a lord in Arabic and means baal-peor in one word.

کیراس *Kiras* Cerafus

Kiras a cherry, so called from Cerafus Ponti, ΚΕΡΑΣΟΥΝΤΙ ΩΝ on the coins of Hadrian and Marcus Aurelius. Lucullus first introduced cherries from cerafus into Italy.

کیس *Kis* Κιστις.

Kis is κίστη, cista, chest, in Arabic, Greek, Latin, and English.

کیمیا

كيمياء *Keemeea*, or *Kimia*, Chemistry.

كلالة *Kalah* Cawl.

Cawl is said by Johnson to be of uncertain etymology ; in Arabic it means what it does in English, as a net, or head-dress, a cap, or cowl, worn by the Mohammedan dervises.

لب *Leb* Lip.

لثم *Letem* Lethum.

Letem is the piercing in the throat, a mortal part, with a spear ; in Latin, lethum. The ancients were puzzled to find out the origin of this word, which they sought where it was not to be found, in their own language, but it is an Arabic word. Priscian brings it from an Arabic word, leo, that is deleo, quoniam mors omnia delet." Apuleius Gram-

Lethum Grammaticus

maticus from *luo*, and *festus* from *λῆθη* :
with as little success.

لئلا *Leslas* Liffless.

Leslas is slow, tardy, lazy, lolling
loitering. “The lazy-lolling sort of ever
liffless loiterers that attend no cause, no
trust.” The derivation in Johnson
from *list*, *desire*, and *less*, but I prefer the
Arabic, and he who does not must ac-
mire the coincidence.

لعيبي *Lubi* Looby.

Lubi in Arabic is a foolish ridiculous
fellow. Johnson and Skinner, and Ju-
nius are all uncertain how this word is to
be derived, whether from *lapp*, or *llab*
or *lob*.

لقن *Lekn* Λεκάνη.

Lekn is a basin, or dish, in Arabic, as in Greek. Amphicrates, the rhetorician, having fled to Tigranes, was requested by the Seleucians to be their professor of oratory, upon which he plainly told them, "The dish will not hold the dolphin."

Δελφίνα λεκάνη οὐ χωρεῖ.

See Plutarch in Lucullo.

ليث *Lis* Λις.

Lis in Arabic is a lion, and poetically in Greek. See Hesiod. *Asp.* v. 172. *Theocr.* Idyl. 13. v. 6. Hom. *Il.* λ. 239.

Lis is the same as *lus* in Hebrew, which signified the action of rolling up, and firmly compacting, or kneading any stuff or substance together, as the frame of a lion, so called from the solid texture of his limbs and bones, which, according

to Galen, are all solid. Lib. II. c. 18 -
 Whereas in Greek there is no derivation -
 but from *λιαρὸς*, (See Etymol. Magnum.)
 warm, because the lion is a fiery animal -
 * *Ενθερμον ζῶον*, which is absurd, since
 there are other animals still more so.

ليمون *Limun* Lemon.

ليمونا *Limuna* Lemon-juice.

Lemon, says Johnson, is from *limon*,
 low Latin; and the low Latin from
 whence? From the Persian.

لادن *Laden* Ladanum.

Laden is the gum-herb lada.

لاك *Lak* Lake.

Lak is a tincture for dying cloths red.

مادر *Mader* Mother.

ماده *Madé* Maid.

Madé is Persian, and means a female.

ماعون *Maun* Maund.

Maun is any kind of household utensils, as kettles, pots, baskets, and such like in Arabic.

مام *Mam* Mamma.

This word perfectly agrees with the Cymric Mam, which descended to us from the ancient Britons, and signifies Mother.

ماند *Maned* Manebat.

Maned, the third person singular of the imperfect of manden to remain.

--- --- --- نمان کي ماند آن رازي

Nilian kei maned an razi

How could that secret remain concealed.

Ode of Hafez, i. l. 8.

مہجور در کلبہ احزان از دار و دیار مانده

Mehejur der kulbehe ahzan az dar va deyar mandeh.

From family and friends remaining, separated in the cottage of care.

ANVAR SOHEILI.

ماہن *Mahin* Mainada.

Mefnada.

Mefnie.

Menial.

Mahin is a domestic servant in Arabic,
from

from whence come the low Latin, the French, and English, terms for the same thing.

مايس *Mayis* Maius.

The month of May. Meninski. See Father Angelo.

النخوليا *Malenkholia* Melancholly.

An Arabic word from the Greek *μελανχολία*.

مورد *Mured* Myrtle.

Mourt.

Myrthe.

مرد است *Merdust* Mortuus est.

مردار *Merdar* Merda.

Merda in Latin means filth, dung, ordure; and merdar in Persian signifies impure, dirty, filthy, and is in all probabi-

lity the same word, either carried into Persia, or brought out of it.

مرمر *Mermer* Marmor.

Mermer is marble in Arabic, and
سماق مرمر *fumak marmor* is porphyry,
or the hardest species of marble.

The Greeks perhaps had their *μάρμαρος*
from the Arabians, and the Latins their
marmor from the Greeks.

مست *Mest* Must.
Mustum.

Mest, one drunk with wine, in English
must is new wine.

"About the wine-press where sweet
must is pour'd."

MILTON.

زندان

زندان مست پرس

Zerandan mest pers.

Ask of the drunken crew for the mystery behind the curtain ; of the toping drunkards.

HAFEZ.

متیر

Mutir

Mutire.

Mutter.

Mutir in Arabic is repeating often.

مروارید

Merwarid

Margarite.

Merwarid in Persian is a pearl found in an oyfter. مروارید الفاظ Pearls of words.

مشک

Mushk

Musk.

Musk of Tartary, musk of Thibet, a musk of superior quality ; a Persian word.

Feridun

Feridun was not formed of musk and ambergris, but justice and liberality :

زمشک و زعنبر سرشته نبود

معطا *Muta* Extendit.

From this word in Arabic comes مطية a beast of burden that is drawn along, or driven, and stretched out, as is a camel, in moving forwards. To stale in English signifies the same thing, s'étaler, to stale, and is said only of a horse, qui ut urinam reddat, se extendit, v. stale in Shakespeare, ubi est prostibulum.

معنى *Meany* Meaning.

Meany in Arabic signifies idea, sense, signification.

مخزن *Makhazen* Magazine.

Makhazen is a shop with drawers, and shelves. مخزن الاسرار A repository of secrets.

مغناطیس

مغناطيس *Myghnatis* Magnet.

In Greek *μαγνήτις*. The magnet was said to be first found in Magnesia. Plin. 36. 16. Nicander reports that it had its name from Magnes, who first found it in Mount Ida.

ملس *Meles* Μέλας.

Meles the mixture of darkness and light, the twilight. Μέλας in Greek answers to the Arabic word, and means black, dark, obscure.

ملق *Malakon* Μαλακόν.

Malakon is amor, blanditiæ, love, soothing, flattery; any thing very soft, from *ملق* *lævigare complanare*. ملخي *Milkha* means pap for infants, or the softest food in Arabic, from whence comes the Greek.

مجوسيان

مَجُوسِيَان *Mejusian* Magicians.

Mejufi in Arabic is an adorer of fire, in opposition $\tau\tilde{q}$ مُسْلِم or mufulman, the true believer in the Mohammedan faith.

مُوز *Muz* Mufa.

The plantain-tree is called mufa, of which the most remarkable forts are mufa paradisiaca, or plantain, and mufa sapi-entum, or banana.

مُوسَا *Musa* Muse.

A companion; an easy agreeable work; monthly pay, in Persian. The English word muse may mean all this, or not, as it shall happen.

مُوسِف *Musif* Mufing.

Musif making melancholy, in English studying in silence.

مُوسِقَار

موسقار *Musykar* Mufician.

موسقي *Musyky* Mufic.

ا	ل	م	ر	<i>a</i>	<i>la mi re.</i>
ب	ن	پ	م	<i>b</i>	<i>fa be mi.</i>
ج	ص	ف	د	<i>c</i>	<i>sol fa ut.</i>

See the whole gamut in Richardson, under the words در مفصل *durri mufuffil*, separate pearls. The Arabians and Persians have a musical scale, whence the old mode of teaching vocal music in Europe, by what is commonly called fol-fa-ing has been borrowed.

موش *Mush* Moufe.

کریه شیر است در گرفتن موش
 لیک موش است در مصاف پلنگ
Kirba sheer ust dur guriften mush ;
Lik mush ust dur musaf pulung.

The

The lion is a cat in catching a mouse;
But the mouse is a tiger in battle.

See Sadi's Preface to *Rosarium Politicum*, p. 34.

موميا *Mumiya* Mummy.

Mummy is derived from موم *mum* wax, which may lead us to the knowledge of the composition of a mummy. Mum is both Arabic and Persian.

ميرا *Mihra* Mira.

Mihra is seeing, or he sees, in Persian, as mira is in Italian.

ميل *Mil* Mile.

Mil in Arabic is milliare, or an interval of a thousand paces.

٢ Na Ne.

Na in Persian is a negative prefixed to verbs, and often incorporated with them. Thus in the sixth verse of the second chapter of St. Matthew's gospel, we have *نستى کم تو نيز* also thou, O Bethlehem of Judea; art not small in the kingdom of Juda. *کم* Gum means abjecta, parva, perdita. The word *نستى* is compounded of *نه* and *هستى* na and hestey a defective verb, to be, used now and then in a dignified way for *buden*. The particle *ne* is employed by Chaucer, and others singly, and by contraction in compound words as *n'iste* for *ne wiste*, *knew not*, singular. The *Frankleines Tale*, 11340. Ed. Tyrwhitt. *N'isten* for *ne wisten*, plural. 1048. The *Squieres Tale*. Thus also *n'll* for *ne will*; *will not*. *N' is* for *ne is*, *is not*, is in the same author,

as

as nist نیست in Persian, non est.

نا بینا *Na bina* No fight.

نا پروا *Na perwa* No fear.
Sans peur.

نا فزون *Na fizun* No money.

ناردين *Nardin* Nard.

Nardin is spikenard. *Spica nardi*, a plant, and the oil, or balsam produced from the plant.

نارنج *Narenj* Orange.

Aurantium sic dictum ab aureo colore. The European name comes from the colour. The golden apple, or the fruit of the Hesperides, gets its appellation in Arabic and Persian, not from its colour, but its smell.

ناف *Naf* Nef, nave.

Naf in Persian means the navel, and the center of a shield or bosom نَافِ ; نَافِ سپهر der naf sheher is in the center of the city. The nave is the middle of the church. Bernard Bald, in his commentary on Vitruvius, says, that it comes from ναός; and Saumaïse, that it is derived from ναῦς, ναός, navis; because the vault of the nave of a church is constructed comme le fond d'un navire, like the hold of a ship; but this I believe to be all wrong. Nave is umbilicum or navel.

نام *Nam* Name.

نام شما چیست Name shuma cheest,
what is your name.

نر *Ner* 'Avnèp.

From *ner* in Persian the Greeks have made *ἀνὴρ*, or vice versa. *Ner* signifies male, manly, masculine.

نرگس *Nergis* *Narcissus*.

نص *Ness* *Nefs*.

Elevating, raising, placing one thing on another in Arabic. *Nefs* in English at the end of towns, means that they are on elevated situations projecting like noses from the face of the country, also promontories hanging over the sea. Tot-nefs, bob'f-nefs, &c. &c.

نعر *Nar* *Narr*.

Naret are asses stung by gad-flies. *Nar* in Arabic means a restless silly fellow,
who

who cannot stand still; this is also the German sense of the word *narr fou à courir les champs*, *ein halbe narr seyn*; has its corresponding phrase in Persian, سر و داشتن نیم to have half a head, to to be half witted, like the subjects of King Dambak. I have never seen Professor Wahl's book in which he compares the German language with the Eastern tongues.

نکسان *Noxun* Noxium.

Noxun is one of father Angelo's words, and must have been borrowed from the Latin.

نو *Nu* New.

سال نو, *Mahe nu*, the new moon; نو ساله *faule nu*, the new year.

نوك *Nuk* Nook.

Nuk is a Persian word signifying a point, an edge, an extremity, or tip, a quoin. Dr. Johnson derives nook from *cen hoeck*.

نولون *Naulun* Naulus.

Naulus is freight in Latin, or money paid for a passage over the sea ; the Arabic is precisely the same. *Ναῦλον* et *ναῦλος* in Greek means, *mercès pro vectura*. The *naulus* paid for passing the *Styx* was two *oboli*. *Aristophanes Frogs*, v. 272.---“ *Furor est post omnia perdere naulum.*” It is madness to throw the helve after the hatchet. The French say, *Il est si pauvre qu'il n'a pas de quoi passer l'eau.* See *Juvenal, Sat. 8. v. 97.*

وال *Wal* Whale.

A whale, a large fish in the Danube.

و *Wedd* Wed.

Love, friendship; wishing or delighting to do any thing; benevolence, affection, the most intimate union or regard in Arabic.

وح *Weh* Way.

لوح *A wey* Away.

وحا *Weha* Haste.

A cry used to camels; haste, expedition, in Arabic. We have the same word in English, but with an opposite meaning. Woh is the cry of the Stratford carriers to their horses in order to stop them. Shakspeare has used it in the

Two Gentlemen of Verona, p. 211.
Steevens's edition, vol. iii.

“ There is no woe to his correction.”

Read woh, and explain no stop, no end to the correction of love, the mighty lord. Johnson's note says, no misery that can be compared to the misery of those that love, or to the punishment inflicted by love ; as if it meant equal to, which I do not believe. If words of the same letters mean opposite things in the same language, as *ἄγος* in Greek, malum in Latin, (See Mr. Knight's Analytical Essay, 4to. p. 104.) à fortiori they may in different languages be more likely to have opposite senses either by accident or design, either from ignorance or wilful perversion ; the casual coincidence of letters will, it is true, sometimes form the same term in two languages without the smallest relation of one to the other.

وليه *Weilih* Wily.

Cunning, shrewd, in Arabic.

ويل *Weil* Wail.

A misfortune, a wailing, affliction, in Arabic.

وين *Wein* Wine.

وينة *Weinet* Black grapes.

ويوده *Waywadé* Waywode.

Waywode is a governor in Arabic, a prince Palatine. The Poles call the princes of Wallachia and Moldavia, waywodes, considering them only as governors of Polish provinces, elsewhere they are called hospodars.

هاله *Hala* Halo.

Halo area circa lunam. Gazophylacium.

هبوب *Hebub* Hubbub.

Hubbub, a violent wind raising the dust; from hebou in Arabic, a dust raised and flying in the air. Johnson says, he does not know the etymology of hubbub, unless it be from up, up hobnob!

هفت *Heft* Ἑπτά.
Septem.
Seven.

هلع *Helia* Helluo.

Helia is a glutton, a greedy wolf, in the Persian language.

هم Ham "Auz.
Together.

همپستر *Hempister* A bolster fellow,
A bed fellow.

The word is compounded of هم hem together, and پستر pister a pillow, or bolster.

همه زن *Hemézan* Amazon.

Hemezan is a compound word, made up of hemé all, and zen woman. This word was to the Greeks foolishness, and a stumbling block, since they looked for it in their own language, where it was not to be found. I owe this Persian word to Mr. Wilkins. A certain tale relates that the queen of the Amazons was visited

visited by a beautiful young prince (Alexander) whom she drew towards her with one hand, and pushed from her with the other, as Hudibras says, Cupid does his bow, that is, she received him, in other words, superciliously with one eye, and invitingly with the other, *altero ad frontem sublato, altero ad mentum demisso supercilio.*

هنر

Huner

Honor.

Virtue, science, knowledge, honor.

هنر پرور

Huneri perwer, a cultivator of science, or fosterer of virtue in Persian.

هنري

Henri

Honor.

Henry with the *ye* in Hafez, p. 65. edit. Richardson, which has not the restrictive power of the article, but is merely
paragoric,

paragoric, or added to make the last syllable long, هنري henri and not هنر

Pirane ser bekun henri nenk a namra.

Old age, time employed in honor, virtue, and probity.

هرو Hur Huron.

Hur the fun in Persian; hurron in Arabic, generous warmth, ingenuous; hurron, a man of an ingenuous spirit. Gjeuharri Lexic. It is a curious coincidence that Voltaire should have called his *ingenu* by the name of *ingenu* in Arabic, without knowing it, since he tells us that his hero came from New France, in North America, de la Huronie.

هويدا Huveida Evida
Evident.

Clear, open; manifest, conspicuous.

هَيْكَل *Heikel* Εἶκελος, εἰκὼν.

Heikel is a figure, image, stature, resemblance, as in Greek.

هَلَا *Hola.*

Hola, an exclamation in Arabic; come then, come near, come along.

ياسمين *Jasmin* Jeffamine.

Jeffamin and *jafmin* are both Persian and Arabic. The Arabian *jeffamine* is called *nyctanthes*, because the flowers open in the evening, and fall off, it has been said, the succeeding day; but this is only the case with such flowers as are immediately under the influence of the solar rays. The *arbor tristis*, or first species of the *nyctanthes*, the *pariaticu* of the Bramins, grows naturally in the sands
of

Ceylon, and to the height of eighteen
et.

יד *Yed* Aid.

Yed from יד in Hebrew hand, means
assistance, help, &c. in Arabic. Johnson
derives aid from adjutare.

יֶכְה *Yekh* Ice.

יֶכְהֶה *Yekhché* Ice-stone, or hail.

A thaw is prettily described in the
Behar Danush, or Spring of
knowledge, of Einaiut Oolla, translated
by Dow, and much better by Mr. Scot.
Vaters liberated from confinement by the
influence of the sun, ran to the cypress to
relate the tale of their captivity. British
Museum, Coll. Hamilton, Plut. xxxvi.
564. The same author compares the
brightness

brightness of ice to the silver of fish, that is, to its scales, which shine like silver
 سیم ماهی *seemi mahi*. Hail-storms are not common in hot countries. During a fall of hail at Masulipatam, the inhabitants gathered it up in their hands, but soon threw it away again, crying out that it burnt them; and true enough,

“ ----- The parching air
 Burns froze, and cold performs th' effect
 of fire.”

MILTON.

“ ---- penetrabile frigus adurit.”

VIRGIL.

In Arabic hail-stones are called the berries of a cloud, *جباب قرم* *hybab* term.

یواقیت *Yaukit* Hyacinthus.

Yuakit is a Persian word, denominating various gems, when used absolutely,
 it

signifies the red hyacinth, or the ruby,
 pour يواقيت الصفا rubinos of red
 vine upon topazes of the field. The
 nymphs of Paradise are compared to Hy-
 acinths. See Wilmet's Dictionary of the
 Koran, p. 820.

يوغ *Yugh* Yoke.

This word runs through the Persian,
 Greek, Latin, Dutch, English, and Saxon,
 languages, &c. &c. &c.

APPENDIX.

1. The first part of the document is a list of names and addresses of the members of the committee.

2.

APPENDIX.

ابرکاکیا *Aberkakiya* Ἀβερκινᾶ.

ابرقي *Abark*, a rope of different coloured hairs. Ἀβερκινᾶ in Hesychius, is explained by κομᾶ comam nutrit, according to the sense in which the Macedonians use Ἀβερκινᾶ. *Aberkakiya* in Persian means a spider's web, and to a large cob-web a bushy head of hair may be compared. Aristotle uses τᾶς θρίξιν or hairs for the threads of a spider, p. 578, vol. I. fol. ed. 1590. Lugduni, and Xenophon in *Sympos.* Ἰψῆ etiam τρίχες dicuntur κομᾶν in Philostratus *Epist.* 25. Lycurgus's soldiers had a red

coat, a brazen shield, and a thick head of hair, which made the handsome more beautiful, and the ugly more terrible. Xen. Spartan Republick, p. 686. fol. 1624. Plutarch. Apothth.

ارک *Ark, Erk, Arx.*

Arok or erk, a castle and its interior parts in Arabic; the name of a castle in Siphanto or Siphno.

اسكيت *Askiet Skies.*

Askiet in Arabic means watery clouds, from which our words sky and skies have probably been taken. Skies in English, as in Arabic, signify the weather and the climate. We have in the Tempest, p. 121. ed. Stevens, vol. iii.

The queen o' the sky,
Whose watery arch, and messenger
am I.

اسكيت

اسكنه *Iskené* Ισχίον.
 Ifch-bone.

Iskené in Persian is the thigh bone, and Ισχίον in Greek is the same word, from which ifch-bone, that is the bone next the hip, called edge-bone, each-bone, &c. &c.

الباوي الظلم *Albadi azlem*

Albadi azlem. The author of mischief or evil in Persian. See p. 4.

اسكله *Iskelé* Echelle.

Echelles a sea port in the Levant, so called by the Turks. *Iskelé* is a port, or pier, built on piles in the Levant, hence *echelle* for a port, or harbour. Baron de Tot's Travels, p. 365.

Íkelé is from scala, or steps on a pier for the ease of landing and embarking. See Ancient Geography D'Anville, p. 201, ed. 1791.

اسفناج *Isfinaj* Spinage.

Spinage was introduced into this country (*Spinacia oleracea*) in the year 1568, but it is not known, say the herbalists, from what country it was brought. The name, however, now tells the country.

اشوس *Eshwes* Akew.

Eshwes is a person that squints, and does not look strait, in Arabic.

امطيل

اصطبل *Astabul* A stable.

Astabul is Arabic, and borrowed from
σταβλίον in barbarous Greek. Vide
Meursii Glossar. Græco-barbar.

اغلا *Igla* Higgle.
Hagggle.

Igla means in Arabic, making dear,
raising the price, buying dear, selling
dear, standing out for a better price.

اكر *Eger* Γὰρ.

For, if, forasmuch as, in Persian.
The word is frequently contracted into
گر ger, in which form it perfectly agrees
with the Greek.

آن *An* An.

The pronoun an has the effect of the definite article in Persian آن گل an gul, the particular rose. آن باد نیمروز an bade nimruz the noon day wind, whence comes the Italian word inbatto. The Koraun is called المصحف almushef, the book, by way of eminence.

ناغالس *Anagallis.*

Anagallis. Pimpernel in Persian,

انز *Ens* Lens.

A lens, or glass spherically convex on both sides in Persian,

اورچین *Awurchin* Urchin.

Urchin in Persian is a snail-staircase, scala lumaca, scala-cochlea ; applied by s to an animal that retires within himself.

بابا *Baba* Papa.

پاپا *Papa* Father.

باسن *Basun* Bafon.

Bafun is Hinduwee.

بزز *Bezz* Byffus.

Bezz in Arabic is in Hebrew בצר fine nen, or a rich garment.

برقوق *Bricock* Apricot.

An apricot or bad yellow plum in Persian.

بیشنج *Bishinj* Business.

Bishinj business, employment, study, in Persian.

بلبوس *Bulbus* Bulbus.
Wild onion.

بیع *Beia* Buying,
Selling.

بیع کردن *Beia kurden*, to traffic.
بیعت دادن to shake hands on an agree-
ment made; to make stipulation.
Arabic.

بست *Best* Fast.

Best is, he bound, in Persian. بست در
کردن To make the door fast. We have
our word from the German fest halten,
faire ferme, to make fast, and the Ger-
man from the Persian, or vice versa fis.

پور *Pur* Porus.

Pur, a king in the dialect of Hin-
doostan; whence the name King Porus,
who was defeated by Alexander. شاه پور
Shapor, the son of a king.

پیشار *Pishar*.

Water shewn to a doctor.

پیک *Peik* Page.

Peik, a footman, a messenger, at-
tendant in Persian.

ترک

تَدَک *Tedac* Pfittacus.

Pfittacus Eois ales mihi missus ab Indis.

OVID.

Vide Ælian. de Anim. l. xiii. c. 18.

Tedac should be written with a *fa* [†] and pronounced fedac, fethac, Sittacus. See Reland.

توتگی or توج *Tutegi* or *Tuj* Tutenag.

Tutegi is a coin once current, and tuj is copper. Tutenag is an ore of zinc containing from 60 to 90 parts in a hundred of zinc, the remainder iron, and some clay. Quære, If there be a connection between these words in Persian, and tutenag ?

عَلَب

شعلب Saleb Salop (a root).

Likewise called مصري شعلب faleb
Misre, the falep of Egypt.

جل Gel Gelid.

جل پاش Gel or jul pash, a sprinkler
of water in Hinduwee.

Perfundit gelida --- ---

Hor. Sat. 11. 7. 91.

Dedecus hoc fumta diffimulagit aqua.

OVID.

The Persians say, دست باب رساندن
dest baub resaunden; ventrem exonerare
vel si ita dicam, posflavare, manum ad
aquam ferre.

جماعت و تہ

جماعت وتد *Jema-ati wited* Wittena-
gemot.

Jema-ati wited, is an assembly of the chiefs of a nation; *جماعت يهود* a synagogue of Jews. *Wited* in Arabic is a peg driven or fixed in a wall, keeping the building together like a cramp. "And I will fasten him as a nail (*נִיב* itad) in a sure place; and they shall hang upon him all the glory of his father's house." *Isaiah*, ch. xxii. v. 23. *وتر* In Arabic is firmiter impegit palum.

In the *Koraun*, Pharoah is called the lord and master of the nails, *Sur*. 38. 11. and 89. 3. The nails, that is, the nobles, or pegs, which bind the building together. See *Harmer*, vol. i. p. 191.

Wittena-gemot, that is properly *wited-gemot*, was an assembly of the whole nation in Saxon times. See
Black-

Blackstone's Comment. vol. i. 405. The two words that compose the Saxon term are Arabic, and have no nun in them, and were there a nunnation, it would make witedon, not witena, since dâl is a radical, and cannot be dispensed with.

خات *Khaut* A Kite.

خاتيه *Khatiyé* Persian for an eagle.

خمله *Chamlet*

In the head of a bill drawn up by Edward VI. with his own hand, 1551, (though it never became a law) no one worth less than 200 or 20*l.* in living certain, might wear chamblet.

در *Der* Θύρα, Door.

Deru'l'khelafat, the gate or palace of the khalifs; zebani deri, the language of
the

the court. Thus in Xenophon we read, *ἴοντες ἐπὶ τὰς θύρας*, or the king's gate, the porte, as in Esther, ch. iv. v. 2.

زَنَار *Zonar* *Zona*.

A belt in Arabic worn round the middle by the eastern Jews and Christians to distinguish them from the Mahommedans, by order of Khalif Motawekkel, A. D. 859. The Persian Magi also wear it.

زَواَس *Zivas* *Zεὺς*.

Zεὺς is the Persian name for Jupiter. See Lexicon Persicum Golii.

سَبْت *Sabbat* Sabbath.

This word the Persians, no doubt, received from the Hebrews at a very early period, and not by the medium of the Arabic,

Arabic, which might, at first sight, appear to be the case. It is common to many languages, as well European as Asiatic; but all confessedly borrow it from the Hebrew. The Arabs likewise say *يوم السبت* *yum us sabbat*, the sabbath day.

ستراب *Sitrab* *Σατράπης*.

Σατράπης is a Persian word now obsolete. See Hesychius and Reland, p. 233. Differt. viii.

سمندر *Samander* *Salamander*.

In Arabic and Persian.

قمنونيا *Scamonea* *Scammony*.

In Persian and Arabic.

سنا *Sena* Sena (a tree).

In Arabic.

طاوس *Taus* Ταῦς.

In Chaldee טאוס. Taus in Persian is a peacock. Ælian says the peacocks came from the East, and of course their name with them. Samos abounded with these birds, which were brought hither, where Juno was principally worshipped. Æl. de Animal, c. 21. lib. v.

فيل *Feel* Elephant.

Phil, alphil, auphin, dauphin. See Twifs on Chefs.

قميص *Kamees* Chemise, FR.

This word, which is Arabic, is, without doubt, the original of the Italian *camicia*,

camicia, whence the French had their *chemise*, a *shirt* or *shift*. *Camice* in Italian, is a *priest's white garment*. In low Latin we find *camisia*, a *surplice*, *shirt*, or *shift*.

کیراس *Kiras* Kirsche.

Kirsche in German is the Arabic word. Kirsche wasser, cherry brandy.

کو *Ku* Who.

کو Is compounded of او که which makes the English *who* of the Persian relative pronoun.

Vide Hinckelmannium Lectori Benevolo
before his edition of the Koraun, Ham-
o burg.

burg, 1694, where there are some words
not in this tract, as,

حال Ala, alere.

ارس Arafa, arare, arish.

نوت Naut, nauta.

Sempt femita à سمت unde *Zenith*

سکین Siccin, fica culter.

ثور Taurus, thoor,

Iteffera افسر lufit alea.

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Alcove, A.

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An, P.

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Anus, A.

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.	Cup, P.
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.	Cygnus, P.

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ارس Arafa, arare, arish.

نوت Naut, nauta.

Sempt femita à سمت unde *Zenith*

سکین Siccin, fica culter.

Taurus, thoor, ثور

Iteffera افسر lufit alea.

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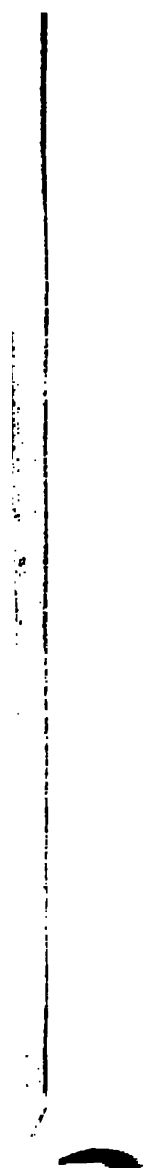
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Additions and Corrections.

اسطرک *Istorak* Storax.

Since storax is brought from the East,
the name which it bears came with it.
The word is Arabic.

اسفنج *Isfunj* Sponge.

Isfunj is an Arabic word.

انجام *Enjam* End.

درد بی انجام *Dured bi enjam*, salu-
tations without end. Persian.

تحقيقات *Tehkikat* Tickets.

Tehkikat are truths, certainties. Things that have marks upon them are said to be ticketed, that they may not be mistaken. The French bring their etiquette from *est hic quæstio*, not being acquainted with this Arabic plural. *تحقیقت* is truth in the singular.

جان *Jaun* John.

This word is used by the natives as a substitute for the English Christian name, which purpose it answers exceedingly well. The original signification of the word is, a foul.

جُلاب *Julab* Julep.

Julep is a mixture of water and syrup
جُلاب شکرین *julab shekrein*, sugared
julep in Persian.

حیوان *Heywan* Hyæna.
هَيَوَانَا.

An animal, a brute.

خِیْک *Khyk* Keg.

Khyk in Persian is a bottle-bag, or
hide.

دِغْل *Deghl* Dingle.

Deghl, like dingle, means a hollow
place to lurk in. Arabic.

رِطْم *Retm* Rutting.

Retm in Arabic is coiens. رِطْمُون
lean camels, because all animals are lean
post coitum.

ضرن *Zexen* Seizing.

Snatching a thing out of another's hand, and taking it away forcibly. Arabic.

طخطا *Takhtekhet* Tacked together.

Takhtekhet in Arabic is equally joining one another.

غنك *Ghunk* Junk.

Ghunk is a strong piece of hard wood in Persian. In English a Chinese vessel, and an end of old rope.

گورنر *Guvernor* Governor.

کونسل *Counsil* Council.

کمپنی *Kumpanee* Company.

These three words have been introduced by the English into the various countries of the East where they have factories.

لُود *Lud* Loud.

Lud or *lodd*, in English *loud*, is noisy
altercation, or legal dispute.

لُوج *Luj* Louche.

Luj in Persian is squint-eyed. The
French say *louche*, and in Latin *luscus*
means blind of one eye. The order is
Persian, Latin, and French.

مِيسْتَر *Mister* Master.

This is likewise an English word used
before proper names, which the natives of
the East Indies have adopted.

Page xii Preface, *for* Stevens, *read* Stee-
vens.

xiii *for* ~~NEI~~ *read* ~~NEI~~.

3. line 14. Moorhata is foolish-
ness in Sanscreet,
and in Greek
μωρότης.

- Page 9. Add after *οικογένης*,
— — — *ὅδε νήπιος ὃ ἐνὶ οἰκῷ.*
The Copts, a sect of Christians, so called from Jacob al Bardai, an apostle of the Eutychians ; first Jacobites, then Cobites or Copts.
29. line 10. *for τε read ξ.*
26. *Hughues read Hugues.*
41. *for ὁ read ὁ.* See p. 107.
42. *read — — μ' ὦ τᾶν.*
45. *Acisculus.* See Morell, *Acisculus*, from the *Ascia*, in the coins of the *Valeria* family.
50. *read — ιος — — — λας.*
Dele the full stop after *οἱ*
67. *Subipsum read sub ipsum.*
17. 18. *read 18. 17.*
72. last line. Consult the *Bhagvat Geeta* for the nine gates of the body.

Page 97. Consult p. lxxi. vol. i. Leland's
Collectanea, for a brick
found in Mark Lane, on
which is Hercules driving
a fox girt with fire-brands
into the standing corn.
The brick is in the British
Museum.

115. Dele ii after Carmen.

116. *For* v. 34, *read* v. 341.

127. *For* v. 761, *read* v. 762.

135. See Dr. Combe, Num. Vet.
pl. 66. and pl. 25. No. iv.

Line 12. Dele the comma af-
ter 'Εγώ.

Line 17. *read* cantio.

143. line 3. *read* Κέρυρα.

146. *read* Festus.

155. *read* Lævigare, with a comma.

160. *read* European.

161. *read* Umbilicus.

Page 178. *read* Apopth.

180. *read* Straight.

187. ----- *read* --- vit for git.

I N D E X.

Apricock is right, and not apricot,
as it is generally written, and sometimes
pronounced.



*Printed by S. ROUSSEAU,
at the Arabic and Persian Press,
Wood Street, Spa Fields.*

Page 97. Consult p. lxxi. vol. i. Leland's
Collectanea. for a brick
 found in **Mark Lane**, on
 which is **Hercules** driving
 a fox girt with fire-brands
 into ~~the~~ standing corn.
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146. *read* Festus.

155. *read* Lævigare, with a comma.

160. *read* European,

161. *read* Umbillicus.

Page 173. line 6. *for* ail *read* aid.

178. *read* Apopth.

180. *read* Straight.

187. ----- *read* --- vit *for* git.

I N D E X.

Apricock is right, and not apricot,
as it is generally written, and sometimes
pronounced.

SECOND

SECOND APPENDIX.

افسانوس *Ofsanus* Oceanus.

The Ocean Hercules says, τὸν δὲ
πόταμον ἀρχαϊότατον ὄνομα σχεῖν Ωκεάνην.

Vid. Diod. Sic. p. 22. note.

الدا *Eddua* Adieu, farewell.

The conclusion of an Arabic letter is
الباقي *elbaki eddua*, may all the rest
be well. Farewell.

ام *Am* I am, ENGLISH.
 اي *Ei* 'Eiμi,
 'Ei, GR.

اهل *Ahl* All, A.

The people, or inhabitants. قلعة اهلى
 Calati ehli, all the inhabitants of the
 castle. The garrison. Ehlu'l'dar,
 all of the house; ehlu'l'kebur, all of the
 grave.

اي *Ei* Ay.

Certainly, yes indeed.

بابل *Babil* Babylon.

A house of ill fame. Bordello, hence
 Babylon the whore.

بانو *Banu*

بانو *Banu* *Bána.*

A princess, lady, woman. The Greeks derive *Bána* from *Bána*. And Bochart from *בנה* ædificavit.

نركس *Nerkis* *banui shehla*
چشم *cheshm*, the lady *Narcissa* with black eyes.

بيسا *Bisima* *Biffon.*

Blind, without fight. Skinner, *Shakf-peare*.

توما *Tuma* *Thoma.*

Cæterum toto oriente nomen των usitatum, Syriacè tomo sonat, unde Thomas Græcis formatum est nomen, quod vernaculo illorum fermone redditur, διδυμος Latine gemellus, ut omnibus est notissimum.

mum. Akerblad, p. 21 ; de Inscrip-
 Phœnicia Oxoniensi, p. 21 ; Parisiis, 180

جلا *Jela* Jelly.
 Clear.

حق *Hekk* Aecht.
 True.

حق *Hukk* Huckle-bone.
 Coxendix.

Hollow, in the middle of a bone.

حك *Hack* Hacking.
 Fricuit Rubbing.
 Scabit Scraping.
 Rasit Chopping.

حومي *H*

حامی *Hami* Ami.

Friend and protector, hami din Muhammed Bengal rupee. Defender of the faith.

حویلی *Hawli* Hall.
Court.
Area.

خات *Khat* Kite.

In prædam se dimisit accipiter milvus.
See Kennicot, in Psalm 74---19, and Michaelis in Lexico Hebræo, voce חת.

درودگر *Durudger* Drudger.

A labourer in mean offices, a carpenter, and hard working man.

دستار *Dustar*

دستار *Dustar* Dufter.

A cloth used in rubbing furniture, &c.
Also a table cloth.

ده *Deh* Δέξα.

Ten.

دیش *Dis* Dis, A.

Invincible hatred. Dis diis invisus,
"invisus cœlestibus," ὃν τε στυγέσσι
Θεοίπερ, Whom the gods themselves de-
test.

سرنام *Sernamé* Sirname.

A title at the beginning of a letter, gi-
ven to the person addressed.

سگالش *Sigalish*

سگالش *Sigalish* Σιγαλοεις.

Thought, contrivance, invention, device. *Ἐίματα σιγαλόεντα.* Hom.
Curiously wrought garments. Vide Hesych.

شوت دار *Shut dar* Shut door.

شمر اغ *Shamrach* Shamroc.

A date-branch divided into fingers, or dactyls, a mountain with two or more forks; represented by the Irish under the figure of a three-leaved plant. Here is a proof of Arabic's being found in the Irish language, as well as Phœnician; and Sanscrit in the word Ogham.

سرا Sera Sera, A.

Italian evening.

The part of the day from noon to
fun-set.

صوفا Sofa Sofa,

A well-known reclining seat.

ضرب Zerb Drub.

The pronunciation of this word
makes it the same as our drub, to beat.

اياك ضرب he beat you, or drubbed you.

Dad ضف is founded *dh*, *dd*, or *dz*, *ds*.

كلب ضرب drub kelp, beat the dog, i. e.

the Christian, or uncircumcised dog.

ضرب Is of the third conjugation,

and

and conveys the idea of a reciprocal action, used actively, it is بولس. Paul beat Peter, or drubbed Peter. George the Second, who did not understand the Gazette, which spoke of Sir Edward Hawke having given the French a good drubbing, asked Lord Chesterfield what it meant, upon which his lordship referred his majesty to the Duke of Bedford, who, at that moment, was coming into the drawing room, and knew from sad experience the full extent of the term.

علل

Alel

Ail.

Alel, defeat. *Alil*, a sick person.

R 2

فطس

Fetes

فطس *Fetes* Fetiche.

A glass-bead, or any thing of the sort, with which men or animals are fascinated. Fetiche is an idol, such as the people of Guinea or the Iffinois worship. See Dapper, and a voyage to the kingdom of Iffiny, by a Jacobin. Dict. de Trevoux.

قميص *Camis* Shirt.

Camicia. Vide Rousseau's Persian Vocabulary.

قواد *Kuad*

قواد *Kuad* Alcayde.

A Spanish governor.

کاز *Kiz* Scissors.
Cizars.

کاز Shears, scissor, or nearer to the
Arabic cizars.

کجا *Kuja* Cujas.

Where ? whither ? کجایی Where are
you ? *Kuja* comes from 'keh what, and
کجا *cujus* in Latin is said of the person.
Cujatis unde fit, significat.

كرا or كرى *Keri* Κάρος.

Κάρος in Greek is somnolency, lethargy, as in Arabic.

— — Κάρος δέ μιν ἀμφεκάλυψε.
Apoll. Rhod. lib. 11. v. 203.

Ἐν κάρῳ κειμένοι καὶ ὕπνῳ.
Strabo, p. 511. fol.

كعب *Cab* Cûbe.
Κύβος Tessera.

Caaba the square temple at Mecca,
hence a geometrical cube.

كف *Keff* Cuff.

A hand, the palm, hence a slap, or blow with it. The voluptuous Persians say, Gul der ber u mye ber kuf, u mash-
uka

ukh bekamust; A rose in the bosom,
wine in the hand, and a mistress to my
desire.

کفالہ *Kefalet* Κεφαλή.

Kefalet is from kefal a sponsor, secu-
rity, a principal or head of an affair, who
answers for the consequence of an event.

See Wilmet; and کيفال *kylal*, the
cephalic vein, in Meninski.

مردکي *Mordecai* .

مردک A little man, a diminutive of
مرد a man.

محلہ *Mehleb* Mahaleb.

A species of grain like cherry-stones
in Azerbaijan in Armenia. The Maha-

leb cherry-tree is an inhabitant of the South of France, and of it furniture is made to imitate rose-wood.

ميان

*Myan*Moyen,
Mean.

نون

*Nun*נונ GR.
Now.

وادالكبير

Wadilkebir

Guadalquivir.

The great river Bætis, now the Guadalquivir, rises in New Castile, falls into the Gulph of Cadiz, near St. Lucar, by a mouth about a league broad, but choaked with sand. The direct line from its head to its mouth is twenty-two miles
and

and a half, and its course about two hundred and seventy.

“ Decorent vireta Bætin,
Tagus intumescat auro.”

Claudian, p. 160. Ed. Var.

وييل *Webil* Weevil.

A beetle used by bleachers of linen,
and washer women.

وجي *Vejih* Wedge.

Thick, close-compacted.

وح *Vehed* Void.

Sole, unique, separated, solitary.

دغي *Ieghi*

وغى *Veghi* Vague.

A rumour of uncertain news.

وقد *Wekid* Wicked.

Deliberation, thought, study to do
what one is desirous, or solicitous about,
with a bad design.

واني *Wané* Waned.

Torpuil languitque---He waned and
languished. See Wilmet's Dictionary of
the Koran. This comes to us from the
Arabic through the Saxon.

ویر *Wir* Vir.

A friend, reason, recollection, intellect. An old word in Persian.

هجا *Huja* Huge.

High, great, violent.

حک *Huka* Hiccough.

Huka, a cough; hicket; hoquet, in French; hick, in Flemish. Words made from the sound of the convulsion in the stomach.

لا اله الا الله
 محمد رسول الله الممزه
 المغفوره حل يجب
 بنت الحاج كبير ابود
 الكراغ سند تسع
 و تسعون و مائه و الف

١١٩٩

فا. نخسه

Interpretatio Latine verbum verbo.

Non est Deus nisi Deus
 Muhammed est Dei legatus
 Silices albicantes condonationis
 Terendo advenit mulier
 Ædem magnam, velut rupes
 Duraturam

Duraturam, anno ineunte
Undecies centesimo nono
Et nonagesimo, 1199.

Translation.

There is no God but God,
Mahomet is sent by God.

A woman has trod the flinty path of
forgiveness, and visited the great house,
that endures like the rocks which sur-
round it, in the beginning of the year
one thousand one hundred and ninety
nine.

This inscription is copied from a small co-
lumn lately brought from Egypt, now in the
possession of Sir Joseph Banks. The type of
the Arabic is very elegant, and top of the pil-
lar, or columella, which is of Parian marble,
enriched with some elegant antique foliage.

١١٩٩

المروية Almerwet. There is no type to print this word, and some others exactly as they are on the stone; it means, however, the shining, or polished flints of the holy mountain, which have acquired the epithet from the brightness given them by the incessant treading of the pilgrims between this mountain and the mountain of Sapha, in the road to Mecca.

The date is both in letters and figures, and when the Era of the Hejira is added to it, and the difference between lunar years and solar accounted for, the monument will appear to have been but very lately erected.

Had there been no inscription, or had the word banat, filia, or daughter, been illegible on this monument, it would have been sufficiently clear that it was intended for a woman, because it has no turban, which always appears on the grave-stones of the Turks. The inscription is not twenty years old, but the marble and the flowers round the head of the column are antique. The town of Mecca, or as it is written on a coin of Mesrur in the margin, in the name of God this coin was struck بالبكة Beccæ, A. 209. Chr. 824. Vid. Alder. l. c. Num. 84.



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